'His Dominion shall be from Sea to Sea'
ZECH. 9.10

WORLD DOMINION

Kenneth Grubb
THE ROAD TO PEACE

Hanns Lilje
THE CHURCH IN GERMANY

H. L. Ellison
RELIGIOUS TRENDS IN ISRAEL

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World Dominion

An International Review of Christian Progress

JANUARY 1957

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World Dominion

An International Review of Christian Progress

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The Road to Peace

THE EVENTS OF NOVEMBER deeply divided the British nation, and to no small degree these divisions cut across customary political loyalties and even common religious affiliations. Men of equal Christian sincerity and belief found that they differed as to the merits of the action in the Middle East taken by Great Britain and France. It is not our purpose to try and tell anyone what attitude they should have taken or to be wise after the event, but merely to advance some reflections on some of the things that we must lay to heart, since they belong to our peace.

The peace of the world rests on desperately precarious foundations. Recent events have borne out the distressingly realistic diagnosis made by Hobbes in the seventeenth century.

> "Warre," he says, "consisteth not in Battell only, or the art of fighting; but in a tract of time, wherein the Will to control by Battell is sufficiently known . . . the nature of Warre consisteth not in actual fighting; but in known disposition thereto, during all the time there is no assurance to the contrary. All other time is PEACE."

How then can a precarious "peace" be transformed into a real PEACE? Maybe it cannot be done because men are not ready to do it. Peace is the result of justice between nations and peoples; of the timely redress of grievances; of some equitable measure of economic satisfaction; of the authority of international law; of good faith between men and governments; of a far wider agreement on the true purpose of man's life; of commonly-held basic assumptions on which civilization depends, and of many other things held in common. Above all, peace is the natural condition of a society of men and nations who are bent on discovering the will of God and finding in it their peace, and who are decided so to live that the love of Christ may inspire their views and govern their deeds. We are at such a distance from achieving all this that the effort may seem hopeless. Yet if we can but make a little progress in these essentials, we shall have advanced a long way towards a true peace.

All men of goodwill can contribute to peace by working for these ends, and Christians must be in the forefront of this endeavour. This is the formidable task of removing the causes of war. It is not true that nothing can be done or that war is inevitable. For example, in

the tense rivalry between Israel and the Arab States the work accomplished by the Churches and others for the Arab refugees is a contribution to peace. It may not be successful, but this is a long fight.

Every effort to evangelize, every attempt to convince men of the meaning of the Cross of Christ, and the claim He makes on their lives, is a contribution to peace. Peace is at the heart of the Gospel. Every extension of the Church of Christ means that the number is increased of those who acknowledge the sovereignty of God, who yield their loyalty to Christ, and who seek to measure foreign policy in the light of His Word. This is not an easy way to peace; it does not ignore the real divisions of men and nations, but it seeks to bridge them peacefully and justly. There is no such thing as an easy path to peace, but only a hard road.

In times of crisis, men in their alarm cry out for peace. Peace is a convenience which they would fain keep. But this will not do. Peace itself blinds our eyes to the conditions of peace, as do prosperity and comfort. Peace must not be an insurance for selfishness. It is in the days of apparent calm that men must not take peace for granted but work for it, by toil and sacrifice. This may well involve a price that we are not willing to pay, an abandonment of national prejudices, an abridgement of our coveted comforts and pleasures. When the dark clouds muster, it is too late to stay the storm.

The Church must always exercise its corporate influence for peace, but all Christians must witness to the work and word of Christ by sacrifice, confession and prayer.

The terrible events in Hungary have seemed to leave us with little that we can do. We have to write off a whole people as expendable. But we can always pray. We can strive to enter a little into the tragedy of a people. The tumult and the fighting may be over, but through the mask of fire and the curtain of iron, there comes to us yet the sobbing of litanies, borne on the keen night wind. "Courage hath her rewards and mortality her tears." Too often the dark canvas of man's life is woven in colours sad and angry with tragic crimson and black. Too often in our world a voice is heard of lamentation—Rachel weeping for her children and refusing to be comforted. Such is the strange pattern of suffering.

The Church contributes to peace by its very existence as a community of the redeemed throughout the world. The lives of its members in the faith of Christ play their part, silent or vocal, modest or decisive. The first step is taken when, of His grace, our own hearts are weaned by Him from our natural selfishness and unbelief. The long struggle starts within, in the recesses of our own souls. The inner victory makes the larger conquest possible. In a sinful world we cannot afford to overlook or to minimize the spiritual challenge of the demands of peace on each of us as individuals. "Let the peace of God rule in your hearts." Such advice, so simple to give, so hard to receive, may seem excellent in thought but ineffectual in action. But, in fact, does not true wisdom start there? K. G.

"No, No never!" is once again the slogan

The Heroic Tragedy of Hungary

ALEXANDER KING

NOTHING MORE ASTONISHING has happened since the end of the war than the Hungarian uprising. It had almost come to be accepted that Russian power would prevail in Eastern Europe and that no amount of popular dissatisfaction could generate strength enough to overthrow it. But the heroic tragedy of Hungary at any rate shook this pessimistic belief and revived the hopes of all who believe that righteousness has a power of its own. The end of this story is not yet, but what the Hungarians have done is enough to encourage us to pray more confidently for its conclusion.

A stormy history

Religion has always played a prominent part in the stormy history of this people. It was the conversion of their king, Stephen, in 985 that saved them from self-destruction in wild plundering warfare and turned them from a heathen horde into a disciplined, civilized nation. That first Arpád dynasty gave several canonized saints to the Church, the greatest being Stephen himself, who lived up, robustly for modern taste perhaps, to the title of Apostolic King bestowed on him by the Pope. To this day his memory is revered, and, at least until the Communists came to power, his mummified right hand, in a glass reliquary, was carried through the streets of Budapest every year, on Saint Stephen's Day.

The Reformation came to Hungary at a time when her fortunes were at their lowest ebb. King Louis and the flower of the nobility perished in the fatal battle of Mohacs, 1526, and the Turks overran the whole country for the next hundred-and-fifty years. But this did not prevent the triumph of the Reformation. Practically all the German burghers of the towns adopted Lutheranism, and all the Magyars, Calvinism. The tide was only turned in the seventeenth century when the Counter-Reformation was launched by the Jesuit, Peter Pázmány, supported as it was by the new Habsburg Emperor-Kings.

These Habsburgs, although they were intent on driving the Turks out of Hungary, had little love either for the Hungarian nation or for Protestantism, and while they fought the Turks spasmodically they relentlessly persecuted the Hungarian Protestants. The end of a long and bloody story was

that, when the Turks were cleared out of Hungary, the Hungarian population was sadly reduced and many parts of the country, denuded by the wars, were colonized by Germans and Slavs. Few Hungarians and no Hungarian Protestants were allowed to settle in them. The social and religious pattern then imposed was disastrous for the Hungarian nation later. Thus it came about that a country, where the Reformation had at one time enjoyed a complete triumph, emerged from a-hundred-and-fifty years of incessant warfare under a bigoted Roman Catholic dynasty which, by policy and power, recovered much of the loss sustained by the Church of Rome. That Church was the sole recipient of royal favour and official encouragement. Yet to our own day it has never accounted for much more than half of the population, and the reduced Protestants, particularly the Reformed or Presbyterians, have continued to enjoy an importance and an influence in Hungary far beyond what even their considerable numbers might suggest.

At the same time, during the course of the eighteenth century and the early part of the nineteenth, the life of the Hungarian Protestant churches was severely blighted by the rationalist philosophies prevalent in Europe. But towards the middle of the century contacts with Western Europe and Great Britain increased, and the revival movements that did much to quicken religious life there began to affect the Protestants in Hungary too. The Free Church of Scotland was invited to establish its famous Mission to the Jews in Budapest, and that, from the beginning, served as a channel through which the powerful stream of evangelical Christianity was brought to revive the drooping religious spirit of the churches. Similar influences flowed into the country from Switzerland, Holland and Germany.

After the First World War the division of the old Hungary among the surrounding Succession States brought about a similar division of the churches. The old Reformed Church lost about half of its 2,000 congregations. The severed parts lived on as the three Reformed Churches of Transylvania, Yugoslavia, and Slovakia. The results of this division were severe both for the Hungarian people and their churches. The Treaty of Trianon, by which the partition was effected, was universally execrated. The famous slogan *"Nem, nem soha!"* (No, no never!) was heard and seen everywhere. The economy of the whole Danubian basin was disrupted; impoverishment was general; and the Government was quite unable to cope with the many and serious problems presented to it. Perhaps it wasn't a very good Government, and the cant of the time has pinned the label "reactionary" firmly to it, but anyone conversant with the situation could see that its difficulties would have taxed even Plato's philosopher-kings, and Admiral Horthy, and his ministers, were no dedicated geniuses. As for the churches, they were composed of men and women who shared the common feeling about the disaster that had overtaken the nation, and they suffered from the infection of the general bitterness. Yet they

revealed great courage and brought praiseworthy energy to the task of setting their radical establishments in order, and on the whole they were well served by their ministers. Some of their scholars, preachers, and leaders were men of outstanding ability and devotion. László Ravasz, for instance, the Reformed bishop in Budapest, acquired an ascendancy, not only in his own Church but among the whole Hungarian people, probably unequalled in history, and he did so in virtue of his exceptional gifts of mind and spirit.

But, as we know, the tribulations of this much-tried nation were not over. The Second World War saw it swept into the deadly embrace of Hitler, who had previously been busy exploiting the discontents of the most unfortunate and the racial emotions of the German minority. When he eventually ousted Horthy he set up the puppet Government of Szálasi and his Arrow-cross followers, the Hungarian Nazis. These proceeded to murder the Jews and any others they happened to dislike. The atrocities they committed were horrible, but fortunately their rule was short. It was ended, however, by the Russians, who fought terrible battles with the German Army in Hungary, culminating in the ferocious struggle for Budapest itself. When it was all over and the liberation was complete, the Hungarians, looking at the devastation around them and at the Russian armies settled on their lands, signally failed to appreciate the boon that had been conferred on them. Their gloom was deepened when the Communist Government of Rákosi, complete with its corps of Secret Police, was firmly clamped on them in 1945, and they were thus chained to the tank tracks of Russia.

So far as the churches were concerned the results were peculiar, and surprising to the outsider. One account of them may be read in a book published by the new men who at that time were placed over the Protestant churches, in accordance with the will of the régime. It is written in English and bears the title *Five Years of Hungarian Protestantism,* 1945-1950. This book was widely distributed in church-circles here and in America. According to the writers, the mark of death was on the Hungarian Church of the pre-war years. It had committed " the sin of conformity with the reigning social and economic system " of that time. Nothing good was to be said about it, and it had been judged as Belshazzar was, and for the same reason. But, thanks to the noble Russians and the amiable Rákosi, revival had come in time. It had been thoroughly reformed. The Government had helped it to rebuild its many hundreds of ruined and damaged churches and manses, had relieved it of the burden of its schools, assisted it to streamline its system of publications, and inspired it to take a lead in the great " Fighters for Peace " campaign. In consequence, the churches were full of worshippers, the Bible was being published and sold on a scale equal to the best of pre-war years, ministers and laymen met everywhere in frequent and fruitful conferences, and all was for the best in the best of all Socialist worlds.

Undoubtedly there was much

that was substantially true in the picture thus drawn. Visitors were able to confirm the claim that behind the Iron Curtain the Hungarian Christians showed an exemplary loyalty to their Church. It was also true that, apart from some sharpness at the beginning, and with obstinate individuals later, the régime refrained from anything like open persecution of the Church. It did not deny the Church quite considerable liberty, but it confined that liberty to well-defined bounds. No public criticism of the Government or its policy was permitted to it. Its spokesmen had on suitable occasions to sing its praises. The Church was, in fact, being reduced to the level of a closed pietistic association and deprived of all real influence on the on-going social life of the people. No one who knew the Hungarians could ever believe they would be content with such restrictions imposed on the churches of a land with whose history they had been so closely bound up. Nor were they; under the surface, in the Church as outside it, they were seething with resentment and discontent. The official leaders were a front with no substantial backing. The ordinary church-members and ministers writhed when they heard them speak their pieces in praise of their Soviet and local Communist benefactors. Many were beset by the fear that, as one of them put it, the Communists would succeed in "using the Church to destroy the Church." The people, groaning more and more under what was to them really a foreign yoke, might come to hate and despise a Christian institution whose representative spokesmen appeared to be the tools and sycophants of the tyrants who misruled them.

The revolt of October-November has once more thrown everything in Hungary into the melting pot, the churches too. Things will certainly never be the same again; but what they will be is still hidden from our eyes. One can only pray that this time the sufferings and sacrifices of a heroic people will be rewarded by a measure of liberty which will allow them to live so that they can speak openly one to another what is in their hearts, and follow their Christian calling as the Spirit, and not the Communist Government, moves them.

Religious trends in the State of Israel

H. L. ELLISON

FOR THE SOCIOLOGIST the State of Israel is of fascinating interest. It is presumably without parallel in history that a country should increase its population by over 130 per cent. in eight years, and this is the more remarkable when we consider that the new arrivals spoke some fifty languages and represented an exceptionally wide range of culture. Some came straight from conditions reminiscent of the Dark Ages, others were products of the universities of Western Europe and North America.

The average outsider is inclined to minimize the feat by saying: "After all they were all Jews." If one were to challenge him to explain what he meant by this, he would doubtless suggest that all the immigrants shared in a common religion and outlook on life. The remarkable thing is that precisely this has been lacking and that the State has completely failed to supply it. It is a reasonable supposition that, if the State of Israel can withstand its enemies, within quarter of a century all but a few of the oldest of its citizens will be speaking Hebrew as though it had been their mother tongue, and the memory of the lands of their birth will have grown dim. It may even be that there will be a common ideology binding the majority together. But we have no reason for expecting that the State of Israel will have a common religion, a common soul.

To understand the present religious position in the State of Israel it is necessary to grasp the inner nature of Jewish Orthodoxy. For the Christian, orthodoxy is understood as the intellectual acceptance of the doctrinal standards of his Church in their usual meaning. In Judaism, as H. Loewe used to say, it would be better to speak of orthopraxy than of orthodoxy. It is an obvious exaggeration to say that the Synagogue has no theology. Judaism is inconceivable without a belief in one sole God, this belief being expressed in terms incompatible with any Trinitarian creed. In addition, it believes that this God is a moral being who has revealed His will to men. Orthodox Judaism affirms that the *Torah*—in this context not merely the Law of Moses but the traditional "oral" law as well—is the full, final and perfect revelation of God's will. The Orthodox Jew not only denies the existence of the secular, and so brings even the

minutiæ of life into the sphere of religion, but he seeks to control every action by the *Torah* and its regulations. In practice, room is found for minor variations and for maximalist and minimalist application of certain rules and customs. A man's orthodoxy, not necessarily his piety, is judged by his conformity to this outward pattern. If he conforms, then neither his motives nor his beliefs, or lack of them, are likely to be questioned.

Orthodox and Conservative Judaism

Jewish Orthodoxy from the first showed itself exceptionally able to adapt itself to changing circumstances. Two factors, however, seem to have proved fatal to it in the modern world. In theory it could reverse many of the rabbinic decisions which now bind it, in practice it seems doubtful whether it could, and indeed whether the truly Orthodox have any wish to do it. Thus it carries an almost unbearable burden of outdated practices, without relevance to the modern world. In addition, for the bulk of Jewry the ghetto, compulsory or voluntary, broke down too late and too suddenly for Orthodox Judaism to have the time, which Orthodox Christianity has had, to adapt itself gradually to the impact of the modern scientific age with its very different outlook on life. In fact the vast majority of Jews that call themselves Orthodox would be far better styled by the term gaining popularity in North America, Conservative.

It is easy to grasp the essential difference between Orthodox and Conservative Judaism. For the former the *Torah* is supreme, and the modern world with all its demands must take second place. For the latter the *Torah* is a precious possession from the past, but it is only one of the riches of the modern Jew and so can claim only a partial allegiance from him. It is easy to see that in a clash of interests, and this is particularly the case in the State of Israel, it is likely to take second place.

With the establishment of the new State the Orthodox faced a new problem that most of them had refused to foresee. Return from exile and the setting up of a Jewish State had been so pushed by most of them into a Messianic future that they had never seriously considered the setting up of a secular State by secular means. Until now the totalitarian demands of Orthodoxy on the individual and the community had been modified by the recognition that Jewry lived in the midst of a Gentile society that did not accept the authority of the *Torah*. Though Israel is a Jewish State—the fifteen per cent. non-Jews may be gnored, the more so as Orthodoxy in theory legislates for them—at least three-quarters of the adult population refuse to consider the possibility of the *Torah* becoming the law of the land, and it is no easier for the individual to keep the whole *Torah* than it had been among Gentiles. The attitude of the *Naturei Kartei*, the extreme Orthodox group, who regard the very existence of the new State as the work of Satan, is hence quite easy to understand.

What might have happened, if the Orthodox and not only a few hundred extremists had gone into resolute opposition, it is hard to say.

But they have accepted the virtual establishment and endowment of the Synagogue, and the enforcement, in measure, of the Orthodox standpoint in marriage, Sabbath-keeping, and food-laws. This makes any effective opposition from them very difficult, and they are mainly concerned with holding what advantages they have. It is rendered even more difficult because the bulk of the population, provided the measure of conformity demanded is not too strict, is prepared to toe the line in these matters. This is partly due to conservatism, partly to national feeling, partly to satisfy American Jewish sentiment. As Sholem Asch said in *The Jewish Chronicle* :

> *When American Jews come to Israel, for our dollars to the United Jewish Appeal we want the Jews of Israel to keep the Sabbath strictly, for our sakes, and to observe* kashrut (*the laws of pure food*) *punctiliously, to make good for all the* treifa (*ritually impure food*) *eaten in the* " Kosher-*style* " *restaurants. They expect the Jew in Israel to be their* " Kosher *Jew*."

So as long as the State needs dollars there is not likely to be any widespread revolt against this partial conformity.

Who's who in Israel ?

Though there are many more in Israel that would call themselves Orthodox, we may reasonably suppose that the fairly consistent poll of about twelve per cent. by the Orthodox parties in the three elections to date represents the approximate proportion of the population that is prepared to put the *Torah* above all other interests. Religiously we may divide the remainder of the population approximately into :

(*a*) The old settlers ;
(*b*) The new immigrants from Europe ;
(*c*) The new immigrants from Muslim lands ;
(*d*) The *sabras*, i.e. those born and brought up in the land.

Group (*b*) suffered too greatly under Hitler for it to have produced many leaders and it has had little positive influence on the country. It has even less religiously, for there is no homogeneity in it ; it includes all groups from the ultra-Orthodox to the militant atheist. Above all, in its wish to avoid further suffering, it tends to conform to the dominant sentiment around it.

Group (*c*) would with few exceptions reckon itself strictly Orthodox, and though we can hardly expect it to produce outstanding figures for the next couple of decades, it could exercise a dramatic influence on the future of the State if it were to vote solidly for the religious parties. It seems clear, however, that in the sudden change from medieval conditions to modern civilization most of this group have been fascinated with what this new world has to give them. Though most are presumably unaware of being disloyal to Orthodoxy, normally it has ceased to occupy a totalitarian position in their lives, and their children are likely to go the way of most *sabras*.

Group (*a*) includes many strands, but the most powerful ones, those who were the driving power of Zionism in its formative years and who framed the institutions which made it possible for the State to spring into existence, and are therefore the present rulers of the land, showed for the most part certain

features in common. The most striking one is that in their zeal for the national they either rejected the religious altogether or put it in second place. But we cannot leave their position like this, for it is an over-simplification.

It sprang out of the new anti-semitism that began in Germany in 1879, in which the religious element became progressively less important. Orthodox Judaism had no real explanation to give of this horrible scourge. Zionism proposed to meet it by regarding the Jew as just a people among the peoples; this was, of course, an implicit denial of the whole Orthodox position. In this new system the gospel was to be the Socialist brotherhood of man, antisemitism the Devil, the setting up of the Jewish State the Messianic hope. Unless this is grasped, we shall fail to realize that the rejection of Orthodoxy and frequently of all religion was not a mere modern atheistic phenomenon. The heroic pioneers of Zionism thought of themselves as serving mankind as well as their own people, and the communal settlement (*kibbutz* or *kvutza*) was presented to the world as "a new way of life."

Though many other conceptions were represented in the Zionist bi-annual congresses, and often, especially in earlier years, held a majority, that outlook just sketched became very soon the dominant one in the Palestine delegation, and it controlled the whole outlook and purpose of the Jewish educational system under the British mandate.

Group (*d*) includes both those born in the country and those who were brought there so young that they can remember no other influences. Apart from a minority who have attended Orthodox schools, they have received an education in which religion has played no part, or a strictly subordinate one. For the first time in Jewry there is a generation completely cut off from its dominant tradition, which therefore does not even enjoy the prestige of conservatism. The *sabra* normally has no objection to circumcision and the keeping of the Sabbath and the great feasts, for he can give them a national interpretation, but Orthodoxy as such is merely a reminder of the Jewish exile, which has virtually come to an end, and which, according to him, should end with the ending exile. It should be obvious that, when the present generation of statesmen, the builders of the State, dies out, its place will be for the most part taken by the *sabras* who saved the State by their valour in the Arab war. This means that unless Orthodoxy can find some way of captivating their hearts and minds, it can hardly hope for any vital future in the land, though doubtless many of its traditions will be maintained. All available evidence suggests that the children of the Orthodox are more readily captured by the outlook of the *sabras* than they are kept in the tradition of their fathers.

As early as 1935 Ben Gurion had, privately at least, come to realize that the Zionist pioneers were failing to pass on their vision to their children, and this has become quite obvious since the founding of the State. Militant Socialism needs the spectre of class war to maintain enthusiasm among the rank and file of its adherents. In Zionism it was the much more real threat of antisemitism that served this pur-

pose. But for the *sabra* antisemitism has normally been something second-hand, something whose searing breath he has seldom felt personally. Then he has had to realize with a bitter shock that instead of its being killed, according to theory, by the setting up of the State, antisemitism seems to have been perpetuated and encouraged. That means that for the typical *sabra* the greatest driving force of the earlier Zionism hardly exists.

The Zionist was upheld by his vision of a socialist Utopia in which righteousness should dwell. It was doubtless accidental, but the two British Governments that seemed most hostile to Zionism were those of Ramsay Macdonald in 1930 and of Attlee in 1945, and the names of Passfield and Bevin still have an evil ring in Jewish ears. To this failure of his fellow-socialists to give the help and understanding that were expected must be added the active hostility of the Soviet Union and its satellites as soon as it became clear that the State of Israel would not ally itself with the Communist block. As a result, for many of the *sabras* the hope of human brotherhood based on a following of Marxism vanished.

This Soviet hostility led to perhaps the worst blow of all. We have already seen the peculiar position of the collective settlement in Zionist thought. For many it was ultimately more important than the setting up of a state. Indeed the State really only came into being because of Ben Gurion's rugged statesmanship, which was prepared to accept a diluted socialism and which denied the right of the communal settlements to exist as a state within the State. It was this that led to the political split between Mapai and Mapam that festered for some years, until with the open hostility of Russia it came to a breach that divided many of the oldest settlements. In some, minority elements had to move out and find a home elsewhere; in others, where the division was more even, the ground was divided, and the dissident section had to build a new settlement nearby. It was not merely world socialism that had failed but home socialism too.

The future of religion in the State of Israel lies with the *sabras*. Their fathers so separated them from the influence of the Synagogue that they have no ear either for Orthodoxy or for the more modern variants that have stemmed from it, or for that matter for those more original thinkers like Martin Buber, whose roots go back into the past. But the history of the past twenty years has separated them from the idealistic atheism or semi-atheism of their fathers. There is not even a prosperity and luxury in the land that might tempt them to acquiesce in mere materialism, which is also countered by the place of the Old Testament in the schools.

It is difficult to foresee the future. A pattern of life and thought once broken is seldom restored. It is hard to see how any form of Judaism or of Marxism can hold more than a minority. The old prejudices against Jesus have largely vanished, and the New Testament is becoming a well known book, finding a place in surprisingly many schools; literature with a Christian flavour finds many purchasers. But the old prejudices against Christianity are still there.

This is due in part to a memory of over 1,500 years of persecution in the name of Christ. There are, however, two more immediate reasons. The missionary is regarded with the common Marxist prejudice against unproductive elements in society. In addition, his outlook is often considered to be far too close to the old suspect Orthodoxy, and his message to have little relevance for the problems of life as it has to be lived in the land. On the other hand, the Hebrew Christian has not taken shape in public imagination. He forms only about .025 per cent. of the Jewish population; he is found almost entirely among the new immigrants; he is poor and seldom has outstanding gifts, while popular prejudice makes it difficult for him to use the gifts he has. Above all, he has often little understanding for the position of the *sabra*. For all that, we are certain that Jewry is reaching the point in the State of Israel where only Jesus can satisfy its longings, and we have the faith to believe that God can work a miracle with His weak, struggling and despised Church in the land.

★

Missionaries in Egypt

ALL BRITISH MISSIONARIES, to the total number of about sixty, of the following Societies have left Egypt and are back in the United Kingdom: the Church Missionary Society, the Church Missions to Jews, the Egypt General Mission, and the Nile Mission Press.

The Church in Egypt must be much in our prayers in these anxious weeks, and we of the Church in Great Britain ask their prayers for us. Let us pray that recent events may not sever Christian fellowship, but that our oneness in Christ may prove stronger than the differences of nationality or the policies of States.

The Church in Germany

HANNS LILJE

IT IS PROBABLY OF INTEREST to those outside the Continent to know what forms the Church in Germany has taken in the course of its history. For although it may be difficult to describe in detail its past, yet without doubt the event which was of the most consequence in modern church history took place on German soil: the Reformation. Its effects on the world were very varied; not everyone will welcome and defend all of them. But the history of modern Protestantism has most of its roots in Germany, and the Church, with whose foundation Martin Luther is connected, has since become the largest single Protestant communion.

On the other hand the Church in Germany, as indeed the whole of Germany itself, has a very complicated history in which it is not easy to discern between guilt and fate. The Church in Germany was closely bound up with the position of Germany among the nations in the last thirty years; and to understand the situation in Germany today we must in no circumstances overlook the Church.

Reformation and counter-Reformation

The Evangelical Church in Germany (*EKiD*) as it appears to-day has developed in the course of four hundred years. When the Reformation came to the various parts of the country, it was directed mainly to the individual states ruled by princes. Those princes who were willing to accept the Reformation usually assumed the supreme legal power over the Church. It need hardly be said that this naturally gave rise to very different results in different parts of the country. Some princes accepted the Reformation as a matter of conscience and some from a desire for power or from greed. Nevertheless, before the end of the sixteenth century nearly nine-tenths of the whole of Germany had accepted the Lutheran Reformation.

This picture only changed when the powerful calculated blows of the Counter-Reformation were felt. Jesuits and Dominicans won back a considerable amount of the former influence they had had in the old Church. After many hard battles in Westphalia the Thirty Years' War (1618-1648) ended with a provisional compromise. At that time about two-thirds of Germany was Protestant and the rest Catholic.

Side by side with the great movement of Lutheran Reformation, Calvinism had come to the fore. This calvinistic influence was felt particularly in the Lower Rhineland, as also in Alsace and

Württemberg, and later through the Prussian monarchs who adopted the Reformed religion.

Lutheran and Reformed unite

Not until the nineteenth century were there any new tendencies which worked for greater unity among the different Church bodies.

At the tercentenary celebrations of the Reformation, held in 1817, the Prussian King, Friedrich Wilhelm III, consummated the union of the Lutheran and Reformed Churches in his territories by a constitutional law. Nevertheless, the East Prussian provinces, in particular, retained their Lutheran character to a certain extent. This union, which the great theologian of the century, Schleiermacher, had urged, was warmly welcomed throughout Prussia. Some went into opposition for conscience' sake. The result was a small Lutheran Church, the so-called Old Lutherans, who were very conscious of their confession. The work that Friedrich Wilhelm III did for Prussia served as a model for churches in other parts of the country and from this root grew the twelve Union Churches which are to-day part of the Evangelical Church in Germany.

The Lutheran Churches which kept to the Lutheran Reformation made their first attempt at organized union in 1862. In the course of their steady, strong, though slow development, ten of the thirteen Lutheran Churches united in one organized body—namely the *United Evangelical-Lutheran Church of Germany* (*VELKD*). In Eisenach in 1948 this Church adopted its constitution. It is ruled by a Church Assembly and a Bishops' Conference, with a Presiding Bishop who is elected every six years. The most notable result of this organized union is the introduction of a common liturgy in the form of a carefully prepared prayer-book which was finished in 1955. It is comparable with the Common Prayer Book of the Church of England in the place it holds in the Church's worship.

A *Reformed* Church in the strict sense, that is Calvinist, is to be found only in Lippe and North-West Germany. The total membership of this Church is 443,000 (as against 42 millions in the whole Evangelical Church in Germany, in other words a little over one per cent).

From all these roots the organization now known as the *Evangelical Church in Germany* has grown up, embracing all the Evangelical Churches in Germany. In its Basic Ordinance (which was agreed on at Eisenach in 1948 and put into effect on the 3rd of December, 1948) the *EKiD* has achieved a common constitutional basis. Although the Church, in the short time of its existence, has had to overcome more than one serious crisis, both within and without, it has shown itself to be a united body, which embraces all evangelical Christianity in Germany, of whose stability there can be no doubt.

The Free Churches

Before we describe the constitution of this church-structure, two points must be discussed in order to make possible a complete understanding of the situation.

The fact that the Free Churches (Methodists, Baptists and the rest) only play a small part in the history of the German Church as far as numbers are concerned is closely connected with the special character of its history. Until the beginning of the nineteenth century they had practically no public influence; indeed it was only in the course of the nineteenth century that their influence began to be felt. Because of a strong tendency of the German people to think in terms of a National Church, the Free Churches made no great numerical progress. In spite of this, however, they had some significance because their inner piety, stimulated by revival movements, affected not only their members but also acted as salt and light on those outside. They never experienced a large increase in numbers and to-day they only amount to 1.5 per cent. of all the Evangelical Christians in Germany.

Among the Free Churches only the Moravians are in official association with the *EKiD*; the other Free Churches carry on relations with the *EKiD* through the "Committee of the Christian Churches," which is at present under the leadership of Dr. Niemöller. This association is the equivalent in other lands of the National Council of Churches. There are very few serious difficulties and tensions.

Another feature deserves special mention. The *EKiD* is often described abroad as a State Church. Since 1918, however, there has been no State Church in Germany. The Revolution which ended the first world war loosened the traditional ties which had bound Church and State. The constitution of the Weimar Republic in 1919 made the separation of the Church from the State a reality and the new constitutions of the provincial churches (*Landeskirchen*) were based upon this presupposition. This is still the legal position to-day.

Here the difference from the Church of England is very great. Parliament has no influence where the formation of churches and their systems of government are concerned; they are entirely independent in their choice of ministers and officials and in the assignments given to them. Old financial obligations of the State are redeemed by state payments at a carefully fixed rate. The "church tax" often leads to misunderstanding. This "tax" however is not a tax in the political sense but a contribution given by members of the Church which is graduated according to their income. Admittedly the State collects these "taxes" or subscriptions all over the country; but this is only a formality. No-one pays these taxes who is not a member of the Church and anyone who wishes to leave the Church can do this easily by a simple declaration at the nearest county court. With his resignation he is released from all financial obligations to the Church.

This National Church has therefore a very individual and special structure. Its peculiarity lies in the fact that, without being a State Church, it embraces a large part, in fact in many parts of the country the large majority, of the population. There are districts in which well over 75 per cent. of the population belong to the Evangelical Church. In West Germany over 96 per cent. of the total population are members of a Christian Church. It

is obvious, therefore, that the Church has a great indirect influence on public affairs. The influence of the Church is thus very considerable in school-matters, in education generally, in questions of public holidays, and many other matters of public interest. Its responsibility is therefore great. It is obvious that such a situation brings with it some religious difficulties and calls for great watchfulness and readiness to take responsibility.

II

Anyone studying the constitution of the *EKiD* in detail will be faced with many complications which can only be understood if one bears in mind the situation of the German Church. But its basic idea is relatively simple.

Its purpose can best be described in the form of an ellipse with two foci. One focus is the fact that the Evangelical Church in Germany is not a church in the full sense but from the legal point of view is only a federation of churches of differing confessions. The other focus is that some of these different confessional churches have come together in a narrower group which tends to break away from the looser federation.

A constitution like this is not always easy to maintain. It is obvious that with such a scheme new and difficult tensions will always arise in given situations. The Roman Catholic Church which regards the development of the *EKiD* with great interest, speaks of a "structural and permanent crisis." This is without doubt an exaggeration; for it can be an expression of inner power and vitality to maintain such tensions. It has also been proved that the most serious tensions in the *EKiD* have not always been those concerned with confessional differences. There are differences of opinion in theological judgments on political questions, which are much more acute and difficult to contend with.

The *member churches* of the *EKiD* (the former provincial churches or *Landeskirchen* which have maintained their independent existence) send 100 elected members to the *Synod* of the *EKiD*. Another twenty members representing the different departments in the life of the Church are also chosen. The Synod elects the *Council* of the *EKiD* which consists of twelve members and is the highest executive body. The Chairman and Vice-Chairman and the President of the Synod are chosen at a special session. The Chairman of the Council represents the Evangelical Church; he is also the Evangelical *Primas Germaniæ* although he naturally does not use this title. For special matters there is a *Conference of Churches*, in which each Church has one vote. The Conference has advisory functions and only on certain occasions has it the power to decide matters. The Church Chancellery and the Foreign Office (*Aussenamt*) are the main executive organs of the Assembly.

At the present time offices are held by the following:

Chairman of the Council: Bishop Dibelius.

Vice-Chairman: Landesbischof Lilje, who is at the same time the principal Bishop of the United Evangelical-Lutheran Church.

President of the Synod: Professor v. Dietze.

Head of the Chancellery: President D. Brunotte.

One interesting indication of the position of the *EKiD* as a people's or national Church is that the Council of *EKiD* has appointed special representatives to each of the two governments of Germany, in Bonn and in Berlin-Pankow (the East German Government).

It should not be forgotten that the constitution of a Church has a great significance in its effect on the world and that the nature of the Church is not to be exhausted in itself. The impression has admittedly been given that the *EKiD* in the course of its early history has been caught up in many difficult internal differences. A sensational judgement may have given rise to this impression. It is a fact, however, that these difficult constitutional and confessional differences were not able to hinder the active mission of the Church. The battle between progressive and conservative tendencies has been waged during the whole course of the Church's history. It is not a peculiar characteristic of the German ecclesiastical situation. At an early stage the liturgical specialists and the missionaries were at work alongside the constitutional lawyers.

Questions of *liturgical* renewal have had a prominent position in German ecclesiastical discussions. One of the most important results is the compilation of a new common hymn-book which has been adopted astonishingly quickly by nearly all the member churches of the *EKiD* with few exceptions. The United Lutheran Church has moreover undertaken to compile a common liturgy which will serve as the liturgy for the whole territory of the Lutheran Churches. This has been done in co-operation with representatives of the Union Churches. These prepared for adoption a liturgy which agreed in a remarkable way with that of *VELKD*, so that in the near future, in practically the whole of *EKiD*, there will be not indeed complete uniformity but a far-reaching agreement in liturgical matters.

Evangelical academies

A still stronger movement is to be seen in questions relating to the proclamation of the Gospel.

First, in theology itself. The question of the right *Kerygma* is the most important of theological discussions. The theological debate which received most attention in the last decade, namely Rudolf Bultmann's programme of demythologisation, must be taken into account at this point. Its main aims, from the point of view of the Church, are:

(a) *scientifically* the question of the canon of the New Testament;

(b) *practically*, the separation from the preaching of false traditional and mythological conceptions.

In the practical work of the Church the same purpose has been shown in its relation to the world. Evangelical Christianity in Germany tries to show itself to the world in which it lives. In order to come into contact with the world the Church has founded notable and successful institutions, the

"Evangelical Academies." The oldest institution of this kind is the Evangelical Academy in Bad Boll (Württemberg) which was founded in 1945 by Dr. Eberhard Müller. The Evangelical Academy at Hermannsburg (Hanover) followed soon after and was then moved to Loccum, the seat of a Cistercian monastery nearly 800 years old. Other academies were founded and to-day there are twelve Evangelical Academies in all. They have done much of importance in their ten years of existence. Here is a new type of Christian work, whose main characteristic is conservation and discussion. That is to say, the Church meets man not with theological convictions and certainties, but puts itself at his side and really thinks out his problems both with him and for him. In this way profitable meetings are brought about between the Church and different groups. Politicians, journalists, manufacturers and trades-unionists in particular have attended the conferences of the Academies and entirely new perspectives have been opened up for the Church's proclamation while giving these men a new understanding of the Church and of Christian truth.

There can be no doubt, that, in spite of the limitations which necessarily accompany any new start, the effect of these efforts has been the most far-reaching achievement of the Evangelical Church since the war. There have arisen new efforts within the life of the community and a new awareness by the Church of its social responsibility. The fact must not be underestimated that every year in these centres an unceasing stream of men come into contact with the Church.

The *Kirchentag*

The second great meeting place of the Church and the rest of the world is the German Evangelical *Kirchentag*. Brought into existence through the vision of one of the most famous of the leaders of the Student Movement, Dr. Reinold von Thadden, this has grown very quickly beyond all expectations. The *Kirchentag*, which has met yearly since 1949, now meets every two years, in August for about four or five days; it has a varied programme ranging from Bible studies to large public meetings and mass evangelism, and exhibitions of Christian art. The final gathering on Sunday afternoon has numbered at times between 200,000 and 500,000 people. The missionary and publicity value of this is first-class; the *Kirchentag* is the one ecclesiastical event of which the German public as a whole has been made aware.

There are other missionary undertakings which lie midway betwen the quieter work of the Academies and the large-scale work of the *Kirchentag*. Among these are the "*Church Weeks*." These are a kind of general church visitation, particularly when they are led by a Bishop. The Bishop and a circle of chosen helpers visit one of the fairly large towns, for example Lüneberg. Schools, government offices and authorities, factories and industrial enterprises are all systematically visited. Meetings with teachers and other professional groups are arranged. In the morning there are Bible-study groups and in the afternoon there are discussion-groups about important current events. All these lead up to the large evangelistic gatherings

which take place in the biggest available room, church or hall. The publicity value is of great importance, particularly in relation to a limited area.

Extensive charitable work is divided into two organisations. The "Central Board for the Inner Mission," whose history extends over 100 years, incorporates practically all charitable institutions which have developed from the Church in the course of the century; for example, the provision for invalids and those in need—such as the world-famous Bodelschwingh institution in Bethel—educational establishments, old people's homes, missions to seamen and other similar charitable works. The "Evangelical *Hilfswerk*" arose out of the crisis of the post-war years; this organization has taken charge of refugees in particular and it is also concerned with the need for residential accommodation. With ecumenical help, particularly from the Lutheran Churches of the world, this organization has been able to spread much blessing.

It would be a poor Church, however, which neglected its real and usual duties for unusual and additional efforts. The Church fulfils her duties in the community, in Sunday services, in sermons, in the celebration of the Sacraments and the instruction of young people. And as it has been with every generation, so it is with ours. We are required to fill the congregations with spiritual vitality so that they are witnesses to Christ with full power and authority, and show brotherly love not only to members of the Church but also to those outside the Church. We ask, as did the ancient Church: *"Veni Creator Spiritus!"*

★

The Lord omnipotent is King

GEOFFREY R. KING

"So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and confirming the Word with signs following," or, as Moffatt renders it, *"by the miracles that endorsed it."* (Mark 16:19, 20.)

HERE IS A MESSAGE of vision, venture, and victory—the vision we need to match the times we live in; the venture we must make, and the victory we must expect.

1. The vision we must have: the throne of Christ (v. 19).

"So then, after the Lord had spoken unto them, He was received

up into heaven and sat on the right hand of God." The dominating fact is that the Lord, who once died, now lives and reigns. Our vision is of Jesus on the throne:

The Lord is King! Lift up thy voice,
O earth, and all ye heavens, rejoice!
From world to world the joy shall ring:
The Lord omnipotent is King!

We do not know what heaven is, or where it is, but we do know that He is there: and we shall know Him by the nailprints in His hands. He is there as our Redeemer, our Priest, our Saviour, and our King. Let us remember that He reigns now. The day will come when His reign over the nations of the earth will be evident:

Jesus shall reign where'er the sun
Doth his successive journeys run. . . .

The Lord in judgement allows man to go on his evil way, but He makes even the wrath of man to praise Him, and "the remainder of wrath"—all that He cannot over-rule to His glory—He restrains. (Psalm 76:10.)

2. *The venture we must make.* "And they went forth and preached everywhere."

The disciples set out, with superhuman power, to evangelize a hostile world, with such superhuman success that, in the language of their enemies, they began "to turn the world upside down." Our commission arises from His coronation: "All authority hath been given unto Me in heaven and on earth: therefore go ye." Our task is to tell people of a Saviour on the throne.

We go as ambassadors, beseeching men in Christ's stead to be reconciled to God. We never find in the New Testament that preaching is confined to the pulpit. "Gossiping the Gospel," to use John Wesley's phrase, is a task for every member of the Church.

William Booth used to be reprimanded by religious people who resented the open-air meetings of the Salvation Army, with their processions, and especially the beating of a big drum. The tenor of his reply to his critics was: "When I hear your church-bells ringing on Sunday mornings they seem to be saying, 'Come to worship! come to worship,' but I notice that the people don't come. When I hear our big drum beating through the streets it seems to say: 'Fetch 'em! Fetch 'em! And that's what we do—and we get 'em!" People will not come to church nowadays: they have to be fetched. Here in our church in Croydon nearly all our converts—men and women, boys and girls, have been brought by our members into church to hear the Gospel. God requires loving hearts and yielded lips. Every Christian should be a witness.

3. *The Victory*: "The Lord working with them and confirming the Word with signs following."

Christians believe that the victory over evil has already been won; that in the midst of our confused and uneasy world God is working out His purposes. They believe that He is Lord—not only in heaven—but of the hearts and lives of His followers. They are not alone: He is working with them.

The Brotherhood of a third order

KENNETH GRUBB

IN RECENT YEARS the witness of the laity has been much discussed at conferences where Christian folk gather. It is to be hoped also that as the result of the discussion the laity have done much witnessing. An entire section of the Second Assembly of the World Council of Churches at Evanston was devoted to the topic and many words of wisdom are in its report. Here we can only deal superficially with one aspect, namely the witness of the laity in connection with the extension of the Gospel overseas.

There is nothing particularly novel about this subject. The most consistent witness of this kind was given by the military and administrative officers who went to India in the course of the nineteenth century and served in the Indian army or in the Civil Service. It is only necessary to mention such names as Montgomery or Edwardes, or Lawrence, to suggest something of the value of their example and words. In more recent times some of those who have written on the progress of the Christian mission to the world have seen the significance of this witness. The Rev. Roland Allen published privately a brochure in 1929 under the title *Non-Professional Missionaries,* and this was followed by similar material by the writer of this article in 1931. At the meeting of the International Missionary Council at Willingen in 1952 Canon M. A. C. Warren dealt with the challenge to the layman going overseas, and the Central Committee of the World Council of Churches at Davos in 1955 held a lively discussion on the responsibility of men and women to consider the opportunities of service in governmental and inter-governmental agencies, as well as in industry and commerce. The issue of *World Dominion* for September-October, 1955, contained an article by Dr. H. B. T. Holland dealing again with some of the practical steps now being taken and explaining the work of the organization known as Oversea Service.

Phraseology is a difficulty, although most people know what the main points are. In the past it has been the habit to distinguish between "professional" and "non-professional" missionaries, but this distinction, although it indicates one line of approach, is slightly unfair, and does not reflect the real state of the case. Moreover, full-time missionaries mostly don't like it. It is better to approach the matter from the need for a total witness

of all members of the Church to the Gospel. If the professional clergy do not witness to Christ, then they fail to be dynamic Christians, and if the laity do not witness to Christ then they also fail to be dynamic Christians. The clergy have certain work to do and it affords to them special opportunities of witness. The laity also have to work and to them also this affords special opportunities of witness. That there are particular problems which dog each kind of witness is certainly true, and some of those which affect the witness of the laity overseas are our subject here.

How can lay witness be effective?

The effectiveness of the witness of the laity overseas depends on four principal considerations. The first and most important is his personal Christian conviction and experience. The second is the nature of the task which he goes to do overseas. The third is his perception of the meaning and possibilities of this task for his own Christian vocation and testimony. The fourth is the connection and fellowship maintained between him and the local Church in the area to which he goes.

The most important of these is a man's own experience and conviction. If a man is filled with a burning desire to witness to Christ in the overseas environment to which he goes he will find a way of doing so whatever be the obstacles. Too often those who go overseas to take up some post in industry or public service either have no Christian conviction at all or one of a rather diluted kind. The effective witness must come from those who have a personal experience of Christ. Those who go overseas and find in their Church a social convenience, or simply a place where they can meet others of their countrymen, or a rallying point for all that is best in their own national traditions, may indeed find much help and friendship there, but they will not be effective and witnessing Christian laymen among the people of the country in which they live. Moreover, in many environments overseas it is easy for men of mild or Laodicean convictions to succumb imperceptibly to the attrition of social customs that at the time seem unimportant and hardly worthy of criticism or protest. A man who seeks to witness for Christ in the course of his daily work in a country other than his own cannot necessarily expect to find much support among like-minded people, and the church-life to which he is introduced may at first seem to him strange. For these reasons he ought to make a special effort to cultivate his devotional life and to walk in the light of the word of Christ.

Laymen overseas

But I must now turn to the next consideration, that is the nature of the tasks which may carry a layman overseas. There are many such to-day. Many men go overseas from Great Britain in the Colonial Service. They are government servants who have willingly embraced the traditions of integrity and discipline which belong to such service. Others go for special jobs connected with the work of intergovernmental agencies, frequently

under the technical assistance programmes of the United Nations or similar international bodies. Others are engaged in industry or commerce or banking, and sometimes in professions such as the law or medicine. A few find a career in the diplomatic service of their countries.

More men are going overseas from the United States than ever before and many are still going from Great Britain. Since the second world war the nature of this emigration, if such it should be termed, has largely changed. Formerly a much higher proportion of those who went, stayed. Men spent their lives in the Sudan Civil Service, in a broker's office in Calcutta, or on railways in Argentina. This long-term, often lifelong service is no longer characteristic. In our modern world of Viscounts and Comets there is much flying to and fro, with or without corresponding increase of wisdom. It has become the rule, as a matter of policy both in the Colonial Service and in the Diplomatic Service, to move men around more frequently. Business appointments which formerly were held for many years are now often short-dated, possibly because of the increasingly "national" character of the staff. The larger international business concerns find it advisable to move their men round with fair regularity. The vast majority of the posts offered under schemes of technical assistance are temporary ones. Thus although many more men, and, one hopes, many more Christian laymen among them, go overseas, the character of the "emigration" has changed, and this must necessarily influence the effectiveness, or perhaps one should say the nature, of their Christian witness.

Technical assistance posts

A good example of these difficulties can be found in the technical assistance posts. In the year 1956 the United Nations Technical Assistance Administration, plus the Specialized Agencies, has been expected to recruit between 1,000 to 1,200 experts. This means that if those who are at present on technical missions abroad are included, there will be about 2,500 of these persons serving outside their own countries. They will come from upwards of seventy countries and they will be chosen in the first place because of their technical qualifications, competence, and, if possible, previous practical experience. Now in most cases men in this category will not be serving overseas in the same place for more than two or three years. Moreover, they are likely to be persons whose spiritual outlook has already been largely shaped. It is obvious, therefore, that although it is common to talk about the opportunities for Christian witness afforded by these programmes, it is only too easy to create illusions which can but meet with subsequent disappointment. Even if it so happens that a man in this category is both competent in his job and a man of decided Christian conviction, it is difficult for him, in a strange environment and working among people whose language he probably does not know, to create the contacts necessary to effective Christian witness.

Therefore although there is much going to and fro in the world it is not so easy to argue that the opportunities for effective lay Christian witness overseas have been greatly enlarged. In the past, much of the best work was done by men who had not only dedicated their lives wholly to God but who knew they could settle down in one place for a long time. There are still such jobs but they are not many. Their number, now small, is declining, and the professions or businesses in which they are available are also rapidly growing fewer.

The Church and industry

What, in this field, are the possibilities and meaning of a man's witness in relation to his job? Hitherto we have spoken of that indispensable direct personal witness to experience of Christ which every layman should be ready to give. But a witness that is truly Christian must at the same time include other Christian considerations, and I will try and explain why.

Why is it that there are so few men and women from the ranks of industry, from the floor of our great factories, in the churches to-day? Why is it that we are preoccupied with special and particular approaches, industrial chaplains, priest-workers, and a host of other ingenious agencies in order to convey the Gospel effectively to those who live and work in our massive industrial areas? Why is it, in fact, that the Church has lost effective contact with industry and the industrial worker? There are many reasons for so complex a phenomenon, but among the chief of them is the fact that since the days of Wilberforce and the anti-slavery campaign, and the days of Shaftesbury and the Factory Acts, the Church has done very little for the moral and spiritual welfare of industry, and of those engaged in it. Church and industry have become divorced so that we Christians do not know what is the word which we ought to speak with the assurance that it may *mean* something. We cannot diagnose the predicament of industrial man, and hence we cannot approach him with a healing word of the Gospel matched to his condition. You cannot haul your fellow-traveller out of a well unless you can identify the well, the depth at which he (for the time being) resides in it, and a good deal more about his unpleasant fate. If the individual Gospel is to be effective, we Christians must understand the relevance of the faith and word of Christ to the life and conditions of the men and women among whom we live and to whom we speak.

Only an appeal thus conceived is truly worthy of the full name of evangelism. But the relevance is hard to express because the gulf of understanding is hard to bridge, and if this is true, say in Great Britain or in the United States, countries of at least Christian tradition, how much truer must it be of the growingly progressive communities of Asia, Latin America or Africa. Hence, a Christian layman who goes out to work in a profession or business, but at the same time offers himself to be used to the utmost by the Spirit of Christ for the glory of the Gospel, must understand the meaning of the society around him.

The meaning of society

This will be the more easily accomplished if he is given some training or preparation which must be twofold; he must acquire fuller and deeper insight into the richness of the Gospel of redemption, and he must understand the society in which individuals are well and truly embedded. When this society is a segment of the population of another country with its own cultural tradition dating back over the centuries, its own languages, social habits and connections, its unwritten assumptions and laws of conduct, its prejudices and its aspirations, and its failures and besetting sins, it is not a task to be lightheartedly undertaken.

These two aspects must be held together, if preparation be worthy of the name. To undertake this work, mainly by means of residential courses, is one of the principal objects of Oversea Service, which at present has its headquarters at Moor Park, near Farnham, in England. Over 400 men going overseas in the Colonial Service, in business or the professions, have now passed through these short courses. Similar work has been done in Holland and also in Switzerland, and possibly in other countries, but there is much need for further exploration of how best such a training can be undertaken with an effectiveness which will convince employing firms, as well as trainees, that their time is not being wasted and that at this point of contact with life overseas the Church is grappling with something very vital to the spiritual and moral condition of all.

The question of the fellowship which a man can find in a local church overseas is important. Too many British "chaplaincy churches" are agreeable projections of the British way of life, and the padre reflects the benevolent paternalism of the English parish priest. Much of this atmosphere still remains even when, with the passage of time, the congregation comes to have roots in the community, and even acquires an inter-racial character. This is hardly good enough, but it is something, and it is easy to swing to the other extreme and condemn out of hand the spiritual laziness of the British overseas. But the man who is out to give a really effective witness in the community finds his church-problem not easy to solve. To start with, most laymen just cannot see the life-and-death importance of maintaining our denominational barriers overseas, and, happily, the number of "union" churches of the chaplaincy kind is growing. The other solution has its own difficulties, for identification with a local church of the people may mean cutting oneself off from national ties, and a struggle with totally unfamiliar languages and church-customs. There are solutions, but the present divisions of the Church do not make them easy: they have to be explored by each man in each environment.

Thus there is need for the Church to examine more closely the nature of Christian service overseas so that it may understand the difficulties and opportunities better. In what professions or businesses can the layman best render his witness? How should he face, if he is on a short-time assignment, the question of language? How can he best get alongside those among whom he

lives and works? How can he use the contacts afforded to him by professional and business occupation? Ought he to throw in his lot with some church of the local community, or with the chaplaincy church of the nationals of his own country? What is his particularly distinctive witness compared with that of the full-time evangelist or missionary? How is he to face his own spiritual problems? How is he to live close to Christ and tackle the temptations that too often assail personal morality? What is to be his attitude to the broader questions of community relationships such as racial prejudice and prevalent standards of morality, illustrated, for example, in such social ills as corruption, whether in East or West? How again can the home Church, or student movements, or industrial Christian movements, co-operate in this broader range of Christian witness?

Obviously a brief article can do no more than hint at the existence of these questions, but the Church ought not to under-estimate their importance. As the world grows into a unity of communication and intercourse, and into a conscious interdependence of economic life, even if it can attain no great degree of political understanding, so men in all nations will move around it ceaselessly on their different occupations. It would be very short-sighted if these new opportunities of contact, albeit constantly changing ones, between citizens of the one world, were not carefully studied by the Church and used for the extension of the Gospel. The purpose here is merely to show that desirable, indeed urgent as this objective is, it will not come about simply by churchmen, whether clergy or laymen, saying: "Oh! how lovely!" and sitting in the shade, but only by grappling with the peculiar challenges of the day, and by restating in cogent but vibrating terms the claim of the world's need on all who are, or ought to be, messengers of Christ by the simple fact that they are members of His body.

Buddhist Missionaries to go to Europe

MORE THAN A MILLION RUPEES are now being collected in Ceylon to carry the gospel of Buddhism to the "darkness" of Europe.

The Rev. Basil Jackson, one of the secretaries of the National Christian Council in Ceylon, who gave this information to the United Society for Christian Literature, said that the revival of Buddhism was a factor in the life of Asia which had to be reckoned with in the West's judgement of Asia. The million rupee fund was being used to establish a training school for Buddhist missionaries to go to Europe.

Many devout Buddhists felt that the recent action of Britain and France in Egypt showed that the basic foundations of European life and character in the Christian faith had failed, and that Buddhist teaching was now needed. There was also a big output of Buddhist and anti-Christian literature which made the provision of Christian literature all the more important.

Hans Nielsen Hauge

A story of a lay witness in Norway

ERLING GILJE

Potato pastors

RATIONALISM, WHICH LEFT its mark on spiritual life all over Europe, had a strong influence on church-life in Norway in the latter half of the eighteenth century. In the Norwegian State Church both bishops and pastors were more interested in all forms of "enlightenment" than in preaching the Gospel. Their sermons contained more about agriculture and the best way to raise fine cattle than about men's spiritual need, —so much so that many of the clergy were nicknamed "potato-pastors."

Many people sought the spiritual nourishment they needed through family prayers and through reading devotional books by such authors as Luther, Johann Arndt, and Erik Pontoppidan. It was at such a time, when Christian activity by lay people was practically unknown, that God's call came to Hans Nielsen Hauge—the "father of the lay Christian movement" in Norway.

Hauge was born on the 3rd of April, 1771, on a small farm in south-eastern Norway, of earnest Christian parents. Family prayers were held morning and night, and the Bible and the old devotional books were read, especially on Sundays.

As a young boy Hauge thought much about religious matters, and was troubled by the fear of not going to heaven when he died. Twice he was nearly drowned in the river passing his parents' farm, and these narrow escapes made a deep impression on him. After confirmation he became more and more conscious of the inward spiritual struggle.

The world attracted him, especially the desire to make money. For a time he worked in the town of Fredrikstad, where bad companions and the temptations to which he was exposed, made him even more conscious of the conflict between God and the world in his soul. However, he continued to read the Bible and other good books, little by little coming to understand that he must give his life to God. His companions started calling him "holy Hans."

"Holy Hans"

After returning home he had on the 5th of April, 1796 a deep spiritual experience that completely changed his life. In one of his

books he has told about this in the following words:

One day while I was working outside under the open sky, I sang from memory the hymn, "Jesus, I long for Thy Blessed Communion." I had just sung the second verse:

Mightily strengthen my spirit within me,
That I may learn what Thy Spirit can do.
Oh, take Thou captive each passion and win me,
Lead Thou and guide me my whole journey through.
All that I am and possess I surrender,
If Thou alone in my spirit may'st dwell,
Everything yield Thee, O Saviour most tender,
Thou, only Thou, canst my sadness dispel.

At this point my mind became so exalted that I was not myself aware of, nor can I express what took place in my soul. For I was beside myself. As soon as I came to my senses, I was filled with regret that I had not served this loving and transcendently good God. Now it seemed to me that nothing in this world was worthy of any regard. That my soul experienced something supernatural, divine, and blessed, that there was a glory that no tongue can utter—that I remember as clearly as if it had happened only a few days ago. And it is now nearly twenty years since the love of God visited me so abundantly.

Nor can anyone argue this away from me. For I know all the good that followed in my spirit from that hour, especially a deep, burning love to God and to my neighbour. I know that I received an entirely changed mind, a sorrow for sin and a desire that other people should become partakers with me of the same grace. I know that I was given a special desire to read the holy Scriptures, especially Jesus' own teachings. At the same time I received new light to understand the Word and to bring together the teachings of all men of God to one focal point: that Christ had come for our salvation, that we should by His Spirit be born again, repent, and be sanctified more and more.

Immediately after receiving this call Hauge began with his own family, and then gradually enlarged the sphere of activity. It was not easy for him to give public witness for the Lord, but he could not but follow the call he had received. He was amazed to see the effect his messages had upon his listeners, but took it as a proof of the fact that God saves man through the "foolishness of preaching."

During the comparatively short time of eight years he travelled all through Norway. He also found time to visit Denmark twice, in 1800 and in 1804. During the last visit he went south to Christiansfeld in Holstein, seat of the Moravian Brethren in Denmark.

Though he had little education, he wrote and published a number of books. Some were quite small, but he also wrote books of great size. His *Christian Doctrine* was a book of 800 pages. It was printed in Copenhagen in two editions, 4,500 copies in the first edition and 5,000 copies in the second. He also wrote many hundreds of letters to his friends and followers, and he must have preached at thousands of meetings. He did not only preach, but talked to people, one by one, about spiritual things. In addition to all this, he went into business himself, and he was the

moving spirit behind many new industrial and semi-industrial ventures. He helped many of his converts to start small businesses or industrial plants in dark places, where they could be "light and salt" by their Christian behaviour and their witness in words and deeds.

This is all the more remarkable, when we remember that he met with violent opposition by many of the civil and church-leaders. The opposition was due to several factors. It was without precedent that an "ignorant farmer boy" should come forward as a religious teacher and preacher and thus encroach upon a field that was reserved for the clergy. Matters were not made better by Hauge's attacks upon pastors, who he felt were not doing their duty, and whose lives were contrary to their teachings. But most important of all was that Hauge ran into trouble with the law in connection with the Ordinance of 1741, the so-called Conventicle Bill. Among other things this law required that the local pastor should be informed of time and place for any religious meetings that were to be held within the parish. The pastor in turn was obliged to attend, and he had the authority to forbid such meetings if he found they were harmful. Only a few people were permitted to gather in this way at one time, and the meetings were to be held only during the day. Men and women were to meet in separate places. Finally, it was absolutely forbidden that laymen travel about and preach.

To begin with Hauge informed the pastors of his meetings. However, he soon found that most of them refused to give permission to conduct more meetings within their parish. Therefore he began to hold meetings without informing the pastors concerned. This brought him into open conflict with the provisions of the Ordinance.

Hauge was of course acquainted with its contents but he felt that it was meant not to prevent meetings intended for the good of the people, but to provide control for possible abuses. Like many others, he also felt that the letter of the law was outmoded and no longer to be taken seriously—as was the case with the old law which provided that those who misused God's name, and neglected to go to church, should be put into stocks.

Over and over again Hauge was arrested by the local authorities. Sometimes they just examined him and let him go, but more often he was kept in prison for days or weeks. In his book *My Travels* he writes about many of his experiences with the different police officials. The first time he preached in Bergen, Norway's second city, he was called before the police-court. He had to submit his books for examination, and was then ordered to appear before the chief municipal court. Hauge writes about this incident:

> In the meantime I was threatened with imprisonment if I said prayers, read, or spoke in public. On the day of the hearing they first looked a little at my books, and then asked me some questions about my religious talks. I reminded them of how good it is when people edify one another in the fear of the Lord, put off vice, and live as Christians. With a smile the chief of police

answered that it would be fine if I could influence them a little. I thought I understood his meaning, and answered earnestly that it would be well if the authorities did not bear the sword in vain, but punished the evil and protected the good.

When he expressed the opinion that there was a legal ordinance prohibiting devotional meetings, I stated that I was aware of a legal ordinance stipulating that everyone who cursed and blasphemed God's Word should be placed in stocks. Furthermore, I said I was afraid that the town would be full of people in such stocks if that ordinance was enforced. With this, they let me go.

The authorities also were concerned about Hauge's economic activities. His enemies had spread rumours saying that he controlled a huge common treasury and was defrauding his followers. The Government sent out letters of inquiry to civil and church leaders, and, on the basis of information received, Hauge was arrested in October 1804. The charges against him were that he had led the common people astray, causing them to neglect their civic duties and their work; he had enriched himself at the expense of his followers under the disguise of religion; he had sought to take children away from their parents in order that they might follow him about the country; and finally he had showed contempt for the official spritual leadership of the country as well as for the Government itself.

Hauge was ordered to be kept under arrest until his case could be tried in court. He was arrested at Eiker, not very far from Christiania, which was the name of Norway's capital at that time. He was transferred to prison in Christiania and was kept there until 1811. Most of this time he spent in a small room with little opportunity of contact with others. The first two years he was not even allowed to write letters.

Inactivity was a severe hardship for an active man like Hauge. He spent much of his time knitting mittens, which he sold, using the proceeds to buy books. He read much during his long imprisonment. The isolation and inactivity, and the physical hardships he had to endure, ruined his health and to some extent the vigour of his mind.

In 1809 Hauge was released for a short time. Norway was at war with England, and shipping was cut off. Among other things salt was very scarce. The Government encouraged people to extract salt from the ocean water, but no one had knowledge or initiative to get this done. Hauge offered his services, and was released on the condition that he should return to prison as soon as the authorities gave orders to that effect. Councillor of Justice, John Bull, offered the required bail. Hauge set up saltworks at different places along the coast, and encouraged his followers to do the same at other places. While he was still engaged in this work, he was called back to Christiania and again placed under arrest. However, he was allowed more freedom than before, and in 1811 he was permitted to move to a small farm outside the city. His health was at that time so poor that it was feared that if he were imprisoned any longer he would not

live to hear the court's decision in his case.

It was not until December 1813 that the first sentence was pronounced. It provided that Hauge be sentenced to two years' hard labour, and that he should pay the cost of the trial. The sentence came as a shock to Hauge and his many friends. They felt that two years of hard labour in prison would cost him his life. And they considered the sentence unjust. He appealed to the supreme court, and for a whole year he waited anxiously for its decision. It found him guilty of transgressing the Conventicle Bill of 1741, and of "invectives" against the office of ministry. His punishment was to be a fine of 1,000 *riksdaler* plus the cost of the trial. His friends gladly paid the amount required Thus the case was concluded nearly ten years after his arrest.

It is interesting to note that of the many accusations originally made against Hauge, only two finally remained. He was sentenced as a lay-preacher and as a "fanatic." The simple fact that he, a layman, preached, was his crime. His hard words against the ministry were considered as coming from "ignorant fanaticism" rather than from ill-will.

On the 27th of January, 1815, shortly after the court had pronounced the final verdict, Hauge was married to Andrea Nyhus. She died the same year, leaving Hauge an infant son, Andreas Hauge, who became one of the founders of the Norwegian Missionary Society. In 1817 Hauge married again and moved to Bredtvedt, a larger farm not far from the city. This farm home became the centre of Hauge's activity during the rest of his life, as well as the centre of what was to be known as the Hauge movement in Norway. His second wife was Ingeborg Marie Olsdatter (daughter of Ole). They had three sons, all of whom died young.

In spite of poor health Hauge was very active. His farming prospered. His books *My Travels* and *Religious Experiences* both date from this period of his life.

Due to the wide publicity given to his trial, Hauge was now a famous man. On one occasion, two bishops, Bugge and Krogh, thirteen pastors and two theological professors, Hersleb and Stenersen, called on him. The clergy who had persecuted him for years now paid their respects to him. His many friends from all over Norway continued to visit him And his followers as lay-preachers stopped at his home whenever they visited that part of Norway. Thus, although he himself was no longer able to travel about, his influence was perhaps greater than ever before.

But his health grew steadily worse. Towards the end of his life he spent most of the time in bed. Two weeks before he died a number of friends came to his home. He asked to be dressed and carried into another room and placed on a sofa. Then the friends were admitted, and he preached to them. He spoke warmly and powerfully, but when he had finished, he seemed to be exhausted and asked to be helped to bed.

On Sunday the 28th of March, Hauge was very sick. His wife could not understand what he was

trying to say. But suddenly he spoke out clearly: "Follow Jesus!" and a few moments later joyfully: "O, Thou eternal, loving God!"

At five o'clock the next morning, the 29th of March, 1824, Hauge died at the age of fifty-three. He was laid to rest in the cemetery at Gamle Aker church in the present city of Oslo. The simple monument on his grave has the inscription: "He lived in the Lord, he died in the Lord, and by the grace of Christ he partakes of salvation."

Results of the Hauge Movement

Space forbids us to write in detail[1] about the great fruits, which grew out of the Hauge movement and other revival movements that came later. In 1842, eighteen years after Hauge's death the Conventicle Bill was repealed. In the same year the first, and to-day by far the largest, of the many free Christian organizations in Norway, the Norwegian Missionary Society, was founded. This society started missionary work in South Africa in 1844, in Madagascar in 1866, in Hunan, China 1902, in French Cameroun 1924 and, after the last war, in Japan, Hong Kong and Formosa. In 1867 another society, the Mission to the Santals, started work in India. In 1891 a new society, the Norwegian Lutheran China Mission Association, started work in Hupeh and Honan, China. It later extended its work to Manchuria. After the war, work was started by this mission in Ethiopia, Japan, Hong Kong and Formosa.

In addition to these three larger societies, there are a number of smaller ones, working in different foreign countries and in Norway itself.

All these activities have been started and are being supported by the lay-people in Norway. The lay-people and their organizations are working *within* the Church, but not *under* the Church. A few clergymen serve on the different Boards and Committees, but the lay-people form the great majority.

The free Christian organizations in Norway have sometimes been called the prolonged arm of the Church. In one sense that is true, but not in the sense of being organically connected with the Norwegian State Church. Even to-day tension between the official Church and the unofficial lay Christian movement may be felt. But this tension is doubtless a blessing. It helps both the Church and the lay movement to avoid becoming too one-sided and too domineering.

(1) We hope to publish a further article at a later date (Ed.).

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Army Chaplain

D. H. WHITEFORD

Opportunity and urgency

IN A SPEECH which Field Marshal Sir William Slim made before the General Assembly of the Church of Scotland in May, 1951, he pointed in these words the challenge which National Service throws down before the Church :

> Our problem in the Army is to teach boys in eighteen months something that their parents have never taught them in eighteen years. We have thousands of young men, fit, alert, intelligent, and above all receptive, who have got to be introduced to spiritual things, they have never met them. Here and now, we, the Services, offer you, the Churches, the greatest opportunity you have ever had to regain touch with the whole youth of this country. These young men in a few years' time will be the heads of families. They will be leaders, each in his own but ever-widening circle. What goes into their minds now will form our way of life and our way of thought in this nation for generations. Here is your opportunity.

What Slim said in 1951 is still true. If anything the time factor in the present two years duration of National Service makes the opportunity even greater.

Against this general and national urgency must be placed the no less plain fact that all is not well within the Church itself in its attempts to teach and hold its youth, a youth that must, perforce, go out into the world of Army service at its most impressionable period of development. Not to a Sunday-school picnic, but to Germany, Malaya or Cyprus, and to return out of that maturing and testing process no longer a boy but a man. What kind of man ?

How do we break in at the centre of this situation ? And what do we do when we find ourselves there ? How does the Army Chaplain function to-day ?

The Army Chaplain uses two strategies—the "Padre's Hour" and the Church House.

The " Padre's Hour "

The modern " Padre's Hour," dates from 1942 when it was introduced into the normal training programme of the Airborne Division. Since then it has continued as an established factor in normal Army life, and takes an important place to-day in the programmes of all major units.

Here, then, is the opportunity on the ground in terms of men to teach, a room for the chaplain's use, a course of instruction to be thought out and given. Here is the vital instructional and teaching contact which the Army offers the Church. This " Hour " is not given

the chaplain merely for casual social chatter, in order to let him "get to know the men," or to fill in time talking harmlessly about the unit's interests or the man's complaints. He is there to do the serious job of teaching men the Faith. For many of them this will be the only systematic teaching of Christian belief that they have ever heard. The responsibility placed on the chaplain's shoulders cannot be over-rated. For in each "Padre's Hour," the chaplain himself, the Faith he proclaims, and the Church's Lord are all on trial.

The chaplain must, therefore, get down to the hard business of preparing himself for this work. It is one thing to preach one's best and most compelling sermons with all the added prestige of the pulpit. It is quite another matter to stand robeless in a barrack-room without any of the conventional aids which lend "atmosphere," and talk in plain words to plain men about the Faith. Yet, unless the chaplain is able to do this week by week, it is not too much to say that he is wasting his own time, the Army's and his men's.

Unless on the chaplain's part there is a very serious and thorough preparation he throws away his chance before ever he begins.

There is a mischievous tradition that the ability to instruct is a divine gift that is bestowed on some and denied to others. That is a fallacy. But the chaplain has to measure up against some very severe instructional competition. The Army spends a vast amount of time and money training a few men to instruct the many. Such subjects as drill, saluting, weapons, cooking, pay-accounting, field-craft, and so on, all have their expert instructors who gain results. Judged by their standards, as he undoubtedly is, in the minds of both officers and men, the chaplain dare not become an "also ran." There is much more, however, to teaching men the Faith than a mere knowledge of the technique of instruction. Successful instruction is firmly bound up with the personality of the instructor—the chaplain must be what he proclaims. He must in his own experience have faced all the doubts and problems of the soldier, he must have sufficient sympathy, understanding and imagination to see life through his mind, and to think himself under his skin. He is not there to teach something at second hand, to lay down what is good for men, to explain to them what the Church teaches. His message must be something he has himself proved, something to which he is personally committed. If he is not, then his men know it, and the opportunity is thrown away.

To guide chaplains in preparing their talks for the first nine to twelve weeks instructional work with National Servicemen, the Chaplain-General has had prepared and issued a set of lecture-notes, *The Challenge of the Faith*, to cover the simple and primary matters of Christian Belief and Life, to co-ordinate the initial impact that is made in the early weeks of a man's soldiering, and to lay a foundation of instruction upon which chaplains, during his remaining service, can build. The constant aim throughout, however, is not merely to teach men, it is to challenge men, and to bring them to decision and allegiance in these matters on their own account.

After his initial period of training the soldier is posted to a service-unit, where again there is included in his normal working life the "Padre's Hour." At this stage the unit chaplain is able to tackle a much more varied and comprehensive scheme of teaching. In the more normal conditions of unit-life, Films, Film Strips, Bible Study Groups, Discussions, Brain Trusts are all used to build and train men in the Faith. In these terms, alone, the Army offers a working strategy in religious education that in its over-all reach and content is without rival.

The Church House

Perhaps one of the most significant movements in educational and evangelistic work since the War has been the place and function of the Church House in Army life.

In 1942 the Commander-in-Chief, Eighth Army, seeing farther into the future than he then probably realized, pressed for a Retreat House for the laity of the Army. He rightly argued that ordinary men and women are as much, and, perhaps more, in need than the clergy of such a House. He wanted a House where men and women could go to learn their Faith better, to talk over spiritual things, to think it through, "to improve their baptism," to live and pray together for a short time in Christian fellowship, and to see more clearly their own responsibilities for the work of Christ's Church within the Army.

From Jerusalem, where the first House of this kind was opened, the movement spread, with energetic support from the various Army Commands concerned, first to Assisi in Italy, then, over the Alps to Austria and Germany, and reaching out East, by way of Egypt and North Africa, to Singapore, Hong Kong and Korea. In general, wherever the Army serves to-day in its various Commands overseas and at home there is available for its members a Church House.

Briefly, the object of the work done there is threefold.

1. To give the Officer, N.C.O. and Soldier, during a week's Course at a Church House, something of both knowledge and vision to help him live out his Faith more effectively in his unit.

2. To provide for the chaplain on the ground a more selective method whereby he can build up the men in his unit into a vital worshipping and witnessing community.

3. To build into the Army framework officers and men who at their own normal levels of leadership, responsibility and influence, will provide a definite, convinced Christian impact and outlook.

To quote some figures. There are three such Church Houses in Germany which deal with 16,000 of the 50,000 National Servicemen stationed there in any two-year period.

At Bagshot Park in Surrey, the Depot of the Royal Army Chaplains' Department, and also the Church House for Home Commands, some 2,000-3,000 officers and men come on Courses of Christian Information and Leadership during any one year.

From the point of view of numbers, the Church House movement is only scratching at the surface of

the opportunity, but it is a significant beginning. For many men now out of the Army a week at a Church House has been the turning-point in their lives. It has meant spiritual awakening and decision, and the maturing in later years of a robust and manly Christian conviction.

Essential strategy; a complete sharing of life

To educate soldiers in the Faith demands much more, however, than solving the administrative problem of fitting "Padre's Hours" into their training programme, or persuading Commanding Officers to allow men to go for a week to a Church House. If that were all it would be too easy, and we could with organizational "know-how"—

> *. . . stamp and label men for God,*
> *and save them by the barrel load.*

But we are not running sheep through a religious dip, or giving men a shot of Christianity in the arm. The final effectiveness of both these methods under review depends entirely on the quality of ministry offered men in their units. The chaplain must really be inside the life of his unit; he must really love men with something of Christ's love for them, as they are and where they are, and if he doesn't nothing can supply that lack. If he has not engaged in the costly business of self-identification with them, the whole scheme of things produces a return that is both void and sterile. But where he shares life in all its demands and circumstances with them to the full, things happen.

In the final sum of things it is not lectures and discussions and the latest religious films in glorious technicolor that are the real teachers of men: it is experience. And that experience, disciplined, hard and sacrificial as it often is in Army service, can only be interpreted by the man who shares it with them. So, for our essential strategy, we are cast back to God's supreme strategy, the pattern of Incarnation. This complete sharing in life is more than eating the same food and wearing the same dress. It immerses the chaplain in the same boredom, the same separation from family, the same home-sickness, the same temptations, the same restrictions, the same risks, so that he becomes someone, under these shared and uniting pressures, who no longer stands on the edge of real life as it is lived by the men he seeks to serve: has moved inside and has become an essential part of their common life and work and duty.

It is because this happens, and because it can happen more normally and naturally within the limits of the Army community than perhaps in any other, that the whole strategy of the Christian ministry goes into action, and, in the purpose of God, achieves its end.

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The South African scene

An *apartheid* report

R. H. W. SHEPHERD

The Tomlinson Report[1]

SEPTEMBER AND OCTOBER are the months in South Africa for church assembly meetings. This year they have been not a little exercised over the implications for the churches of the great Tomlinson Report, and possible government action flowing therefrom. Professor Tomlinson and his nine colleagues made an enquiry concerning the Socio-Economic Development of the Bantu Areas within the Union of South Africa. They took the widest view of their task and considered every aspect of life among Africans, including the spiritual and ecclesiastical. They spent four years amassing facts and deducing conclusions. The material they collected was gathered into 69 volumes; they received 250 memoranda from individuals and institutions; they took oral evidence for 83 days from 322 Europeans and 106 Africans; the evidence filled 7,687 folio sheets. The full Report covers 3,755 pages: an abridged version was published in a volume of 213 double-column pages with 63 maps.

The main emphasis of the Report was on the necessity for *apartheid* and for immense development of the Bantu Reserves, at an estimated cost for the first ten years of £104,000,000. The Report declares that this is the only way in which the future of the white man in the Union can be assured. The Commission plainly declares that you cannot apply *apartheid* effectively until the development of the Bantu Reserves is an accomplished fact. We are told: " Either the challenge must be accepted, or the inevitable consequences of the integration of the Bantu and European population groups into a common society must be endured." The Commission called for a speedy, positive and unambiguous decision on the part of the Government.

The Commission believes that if its recommendations are accepted in full, and all goes well, the carrying capacity of the present Reserves will be increased from the present population of 3,600,000 to 10,000,000 in twenty-five years. The Reserves will then hold 60 per cent. of the total Bantu population. At the end of the century this percentage will be 70 per cent. The Commission estimates that the total Bantu population in the year 2000 will be 20,000,000. This means that there will be 14,000,000 Africans

(1) A Report of a Government Commission on the economic basis of *apartheid*.

in the Reserves and in the European areas 6,000,000. What the European population will then be is estimated at 4,500,000 to 6,000,000. Thus, according to the Commission's own estimates, under the most intensive development of the Reserves, there will be as many Bantu in the European areas as there are European inhabitants in the Union. Many are asking, therefore, "Where does *apartheid* come in?"

Missionary work

Much emphasis is put on spiritual development. In regard to missionary work the Commission declares that the State can learn certain things:

(1) that all labour for the betterment of the Bantu does produce results;

(2) that all this type of labour must be done by the Europeans who provide the leadership, and by the Bantu who act as the real points of contact with the masses;

(3) that the Bantu must be systematically trained and also employed in the higher posts; and

(4) that this procedure is acceptable to the Bantu themselves.

We are told that a survey of the relative strength of churches reveals that churches with a South African orientation have nearly two-and-a-half times as many adherents among the Bantu as the overseas churches have. And the missions of the churches with a joint or integrated church-connection have a greater hold over the Bantu and Asiatics than the churches which wish to bring separate but independent churches into existence among them.

Furthermore we are told it is clear that South Africa does not need more missionary societies. The South African Churches, together with their Coloured and Bantu members, are fully capable of converting the remaining people to Christianity, provided they accept their missionary calling completely and fulfil it properly. Of the entire population, 63.2 per cent. are Christians and 36.8 per cent. are non-Christians. This 63.2 per cent. must accept responsibility for the speedy conversion of the remaining 36.8 per cent. of the non-Christians in the Union.

The Commission makes important recommendations affecting the churches. It declares that the greatest and most difficult problem confronting the Commission was the fact that it appeared as if all efforts in connection with the development of the Bantu Areas were held up by the unwillingness of the Bantu. It is said: "How to convert this reluctance into spontaneous and purposeful action is the central problem. The question which the Commission put to itself was: Can the Christian religion and education perhaps achieve this? In order to find out, a series of questions, extending over the entire range of Bantu life, was put to the churches."

The Commission says that the replies bear witness to the miraculous power which has radically affected the lives of the Bantu in such a way that no natural, scientific explanation can be found for the transformation which has taken place. The Christian religion has influenced the Bantu for good

physically, intellectually, morally, in domestic and family life, and in tribal and national life. To the question whether missionary work has been a worthwhile undertaking up till now, and will continue to be in the future, if looked at from the point of view of the national economy, the reply is emphatically in the affirmative. The churches, we are told, hold that the only safeguard for European civilization in South Africa is an intensified effort to evangelize the non-Christians.

The Commission says that 8,000 Bantu and European ministers and missionaries must be furnished. Their training should be the best available, and should in the case of the Bantu preferably be coupled with the work of one or other of the Bantu universities. The churches ought also to extend all their Sunday and Bible School activities, using every evangelistic means available.

We are told that the Commission was very strongly impressed by the constructive work, spiritual and otherwise, which can be done by the right sort of spiritual worker in South Africa, and, therefore, wishes to recommend very strongly that as part of its welfare programme for the Bantu, the State, in addition to indirect support, should also make a generous direct contribution in the form of regular financial support in connection with the training of spiritual workers and missionaries (both European and Bantu). This, however, is a matter in which the Churches concerned should take the initiative, and which can subsequently be arranged effectively in consultation with the State. If the aim is to train 4,000 missionaries and Bantu spiritual workers during the first ten years, this, at the rate of £100 per student per year (a four-year course) will mean a total of £160,000 per year.

It is also recommended that the State should grant subsidies in connection with missionary work. Support of this kind, it is recommended, should only be given to accredited churches in proportion to the number of European adherents the Church has—a method of allocation which would, of course, ensure that the chief recipients would be the Dutch Reformed Churches.

We are told that in reply to a direct question put to them, the majority of the churches were in favour of the State taking over control of education and medical services, but under certain conditions which included religious education in the schools.

The Commission identifies itself with this policy, because it says that in this manner missionaries will be placed in a better position to attend to their real task, namely, purely spiritual labour. Above all, the churches are called, we are told, to the task of purifying and rectifying racial relations by means of their evangelical work in order to ensure a peaceful and prosperous future for South Africa.

The churches are advised along what lines they should pursue their task, keeping always in view that 47.4 per cent. of the Bantu are still unconverted and that the danger exists that we may have to deal with a secularized Bantudom, consisting of persons who may have a completely atheistic-materialistic outlook.

It is advocated that the State take over the control of the 32 mission hospitals in Bantu areas, and the 34 mission hospitals in non-Bantu areas, but the churches should minister to the spiritual needs of patients and staff in all hospitals.

The Commission was much exercised about ecclesiastical sectarianism and separatism among the Bantu. It says that the members of these splinter movements total 761,000 and no fewer than 1,286 applications for government recognition figure on the departmental waiting list.

The Commission recommends, among other steps, a halt to the Government's "recognition" of Churches, and a system of compulsory licensing of church-workers.

We are told:

> The State and the Churches do not form an antithesis in South Africa. On the contrary, the one is the team mate of the other. In South Africa they are certainly dependent upon one another, especially as regards the spiritual and temporal elevation of the Bantu. Good mission policy is good government policy in South Africa, and forms the basis of a sound racial policy. Moreover the State and the Churches must accept the fact that it was by no mere accident that European Christianity established itself at the southern point of Africa, but that a high and exalted purpose was intended. In actual fact the Sovereignty and Omnipotence of God is accepted as an article of the Union Constitution, and an article which is entrenched also in the Christian conscience of the vast majority of the citizens. South African Christianity must be made and kept conscious of its vocation as regards the rest of Africa. . . . All this calls for sacrifice. . . . The best of our European sons and daughters will have to serve as "Missionaries in every sphere of life."

Government reaction

What is the Government's reaction to much of this? A white paper tells us, and its contents deserve careful study.

The Commission was commended for the factual material it had collected and presented in systematic form. Government also supported the stand taken by the Commission on the general policy trends advocated for the country, namely: (a) Integration or *apartheid*, and (b) the planned development of the Bantu Areas based on ethnic grouping. The Government welcomed the unequivocal rejection of the policy of Integration and of any theories on a possible middle course.

More than a hint, however, was given that while the determination of facts could be a matter of scientific proof, the choice of the methods by which aims might be realized was a matter for private judgement. Thus the Government must take into account the views and judgements that come to it from many quarters and not merely from the Commission. This opened the door widely for the Government's rejection or postponement of many of the Commission's proposals.

With reference to the Commission's recommendations regarding the churches, we are told that the Government is completely at one with the Commission in its high esteem of the great value of the positive religious work of churches,

performed in the right spirit, and it will render all the assistance which is fitting and within its powers.

The establishment of a special branch in the Department of Native Affairs for Church and Mission activities is for the present too ambitious, but the Government is nevertheless prepared to detail a special officer in the Department to deal with matters falling under this category. He will serve as a liaison officer between the department and the churches, and, because of expert knowledge in this field, may be in a position to help them when planning their activities, if requested to do so.

The Native Affairs Commission, we are told, will, in collaboration with the Department of Native Affairs, thoroughly investigate the implication of the recommendations on the issue of permits to all missionary workers, and in particular to those who desire to work in Bantu areas.

The Minister of Native Affairs has repeatedly warned against the haphazard growth of a large number of religious organizations amongst the Bantu, and has appealed to the recognized churches and the Bantu community to effect the re-union of allied groups. The policy, already in force for a long time, of refusing to grant privileges to new groups and of demanding a high standard, in terms of congregations served and numbers of registered members, before considering recognition, has unfortunately not proved to be an effective deterrent. Whether the State should go still further and intervene, as suggested, by a system of licensing approved church workers and thereby possibly curtailing religious liberty, we are plainly told is open to grave doubt. The Government is not prepared to approve such steps.

The time is not regarded as opportune for the transfer of hospitals and medical services to Bantu authorities or to the Bantu Community, and transfer to the Union Government is not deemed advisable.

A further important declaration is that the Government does not see its way clear to subsidize missionary work, as there are recognized denominations whose outlook on the Bantu and his development is not in accordance with the requirements of the Commission itself, and if they were to be assisted the object of the recommendation would be defeated.

Summing up

There is much that is good in the Tomlinson Report. We of the churches ought to be profoundly grateful that so thorough an investigation of the economic factors has been made. The Commission has laid bare the facts as never before. The grimness of the situation in the Reserves is now for all to see. As representatives of the churches we can echo and re-echo the Tomlinson demand for immense development of the Reserves, costly though it may be.

We should welcome the Government's declarations that it would not be in the interest of the State or of the churches if the State were to discriminate between denominations by granting subsidies subject to certain tests. We may well believe that it would be inevitable, in the present circumstances, that

such subsidies would tend to be based on political or other partisan considerations.

We may welcome too the Government's doubts and hesitations about inaugurating a system of licensing approved church workers and thereby possibly curtailing religious liberty.

The fact is, the Government has already gone too far in curtailing the freedom of the churches by means of the Bantu Education Act. We might well have thought that in this twentieth century the churches of South Africa could not have been given the cruel choice of handing over to Government their colleges for the training of teachers or seeing these colleges die.

There are other inroads on the liberty of the churches. Private schools run by churches are frowned upon and starved out. We are told that in Bantu education there can be no place for the equivalent of the great private church schools for Europeans which have been so prized a feature of South Africa. Not only so, but the Minister of Native Affairs has declared that parents are not to be allowed to contribute to their children's education by sending them to church fee-paying schools. This is gross interference with the rights of parents. The parent's charter lies in his freedom of choice, and if he wishes his children educated under church auspices and is willing and able to pay for this, why should he be forbidden? This elementary right, which we thought for all time established in democratic countries, is now, in this year of grace, in the Union of South Africa, not only challenged but denied.

Another interference with boarding schools where the churches continue to run the hostels is in regard to ethnic grouping. The Minister states that leaders for any particular Bantu community should be produced from within the community itself, in relation to its needs. He says: "A heterogeneous collection of students from all over the country at any particular boarding institution must needs be unrelated to the development of community interests." This doctrine is promulgated in a country whose schools and universities are noted for, and proud of, drawing their alumni from every quarter of the land. In a country, too, which has inherited the traditions from Europe where the "wandering scholar" has been for centuries a familiar and much-lauded figure.

It may be that the further inroads on the liberties of the Church and its workers, recommended in the Tomlinson Report, will be, like so many other of the Report's recommendations, consigned to the limbo of disregarded and forgotten things. One prays that it may be so, but even as things are perhaps it is timely for our churches, with all their traditions of liberty, to re-echo the words of Beza, spoken four centuries ago to the King of Navarre: "Sire, it belongs in truth to the Church of God . . . to receive blows and not to give them, but may it please you to remember that it is an anvil that has worn out many hammers."

South Africa: whose country?

J. F. SCUTT

EVEN THOUGH WE are missionaries or missionary supporters, and not primarily occupied with politics, it is, I think, a help to have as clear as possible an idea of the present situation in South Africa, and to try to enter in some measure into the magnitude of the problem that faces the South African Government at this time. This keeps us from misinformed criticism and an unwise expression of judgement which, instead of helping towards a solution, may all too easily increase the difficulties and give South African politicians the impression that the Christian public can only offer destructive rather than constructive criticism. It is in the present crisis facing that country all too easy to see the mistakes of policy and to expose them relentlessly, but it is anything but easy to suggest a workable solution.

While it is indisputable that there is very much in *apartheid* to deplore and condemn, it is probably equally true that many of those who sit in judgement have no clear conception of what *apartheid* is, nor of how it became the South African native policy, nor of how tremendously involved the whole question is. In every problem there are two sides, and so it is with this complicated one which has baffled every successive government for many decades. Perhaps if we could try to understand the nature of it, we should be better able to form a judgement and to look with a greater sympathy on those who are trying to solve it. It is all too easy to speak unadvisedly, or with a misplaced enthusiasm, as protagonists of the African cause, without realizing that we may in our zeal queer the pitch for others. It is here that we need judgement and a wise expression of it.

The facts briefly are these: South Africa is a multi-racial country with approximately 8 million Africans, 2½ million Europeans, 1 million Coloureds (and this term is in South Africa applied exclusively to persons of mixed blood), and nearly half-a-million Indians. This in itself presents a major problem into which probably few who have never visited the country can enter.

Whose country?

Whose country is it? This is a question often asked in Britain, usually followed by: "But of course it's the African's country.

The European is an intruder, and must be treated as such." This, however, is not the case. Listen to Burger's words from *The Black Man's Burden,* and note that when he uses the word "Bantu", he is referring to the present so-called "native" of South Africa:

> The original home of the Bantu is probably near the equatorial highlands on the East Coast of Africa, where possibly 2,000 years ago, Negroes from the Congo and the West Coast mixed with Hamitic people from the east to form the Bantu people. From this original home, migrations, caused by pressure of population, tribal wars, and slave-raiding, brought the Bantu southwards through the present Nyasaland, Tanganyika, and the Rhodesias. The migrations took place over hundreds of years, and by the middle of the 18th century the advance guard of the Bantu had reached the banks of the Great Fish River in the Eastern Province of the Cape, pushing before it the feebler Hottentots and Bushmen (the original inhabitants of the southern part of the country). It is probable that, had the Europeans not been beforehand, the Bantu would have exterminated or absorbed their less progressive enemies. . . .
>
> It was with these virile people that the European Trek Boers began to dispute the ownership of land at the end of the 18th century. Beginning in 1779, the struggle continued for about 100 years, and the usual process was this: cattle raids would take place across the ill-defined eastern boundary, much like the Scottish Border raids; reprisals would follow. . . . On neither side of the border was the Government sufficiently strong to maintain order or peace, and typical frontier conditions prevailed until about the middle of the 19th century, when the British Government, which had then acquired the Cape from the Dutch, took up a more vigorous attitude on behalf of its citizens, and began a policy of annexation. One important result of the inability of the Dutch Trek Boers to conquer Bantu territory across the Fish River was their ultimate decision, in 1836, to trek round the Bantu on to the high veld of the present Orange Free State and Transvaal. This opened up for European occupation vast stretches of new land, sometimes occupied and sometimes not, and led to the establishment of the Boer Republics.

I have quoted Burger at some length, because he throws much light on the origin of the struggle between black and white, which may not always be altogether clear. Another point that he brings out is that the attitude of those early Trek Boers was coloured very largely by a deeply religious background; as the forerunners of those who took part in the Great Trek, they carried this attitude with them:

> Almost untouched by contact with the outer world, they took with them their individualistic and Calvinistic political, social and economic views, and applied them to the territories and people they conquered. In the development of South African Native policy their ideas have played, and still play, a considerable part. All unconsciously, their interpretation of the Old Testament fitted the facts of their own history as they saw it. They were the chosen people, and their place-names and the names of their children have a strong biblical flavour; they were the standard-bearers of civilization miraculously preserved in a land of barbarians; these barbarians—Hottentot, Bushmen or Bantu—were the children of

Ham, condemned, on the authority of the Bible, to the perpetual status of hewers of wood and drawers of water.

The magnitude of the problem

These quotations help to reveal something of the magnitude of the problem, and at the same time lead us to look on it with greater sympathy and understanding; for no matter how misguided a religious belief may be, it plays an inevitable part in the policy that it inspires. And so it has been in South Africa.

The Indians, who now present another formidable angle of the problem, were imported as indentured labour from 1860 onwards, chiefly to work in the sugar-fields of Natal.

Up to 1909 there were four self-governing colonies in South Africa, formed as an outcome of the Great Trek,—Cape Province, the Orange Free State, the Transvaal and Natal—and each had its own independent policy in regard to the Bantu. After the South Africa Act of 1909, which drew up the constitution of the Union of South Africa, no uniformity of Native policy was reached, so the four colonies remained more or less in *status quo* in their attitude to the Bantu, and incidentally created yet another big problem for subsequent politicians to solve. The policy of the Cape tended far more in the direction of liberality than that of the other three, but let us not overlook the fact that in all four provinces, even at that time, there was a definite form of segregation, i.e., of *apartheid,* although it differed somewhat in its application. It was applied territorially, industrially and socially: "no equality in Church or State" was the clearly stated policy of each province, and this was particularly emphasized in the Transvaal and the Free State.

Burger, writing as far back as 1939, makes this comment:

> The position of the Bantu is a national question that affects every phase of political, social, and economic life in the country. . . . No Government has dealt successfully with the question, and the record of legislation since Union is one of failure to grasp the main economic essentials of the situation, failure to utilize effectively South Africa's great assets of land and labour.

So it is self-evident that the vast problems that South Africa is facing to-day are far from new; nor is *apartheid,* in some form or other, any new policy invented by the present Nationalist Government. Burger was writing at the time when Smuts was in power.

The emphasis to-day has been placed heavily on territorial *apartheid;* this is the whole purpose of the Group Areas Act. The hope, when the Government drew up that Act, was that the two races, black and white, could live side by side in separate territories, a "black" area here, and a "white" area there. But, we cannot put the clock back. During the past fifty years the African has become steadily more and more part of the economic life of South Africa. His labour is indispensable in the mines and industries, in the kitchens and gardens of the Europeans, as well as in almost every department of life. And as

he has become more and more integrated in the European way of living, so his needs have increased. In order to meet these needs, he has left the overcrowded Reserves allotted to him, finding that they are inadequate to supply the funds that he needs, not only to pay his annual tax, but also for the more expensive articles that a better way of living demands. His old, simple, grass hut and few scanty garments and implements no longer satisfy him; he has now been caught up in the whirl of the European way of life, and wants a better built house, a smart suit, and European labour-saving tools.

This has created yet another major problem; for it has meant a steady and ever-increasing influx into the towns and cities, leading to housing shortages, the mushroom growth of shanty towns and overcrowded locations, with the accompanying evils that overcrowding always brings. In addition to this, the urban schools are in many cases unable to meet the rapid demand for education, the buildings are inadequate, and hundreds of children cannot be admitted. This has led to the increase of juvenile delinquency and the formation of groups of *tsotsis,* which are one of the most dangerous elements in South Africa's big cities. But here again, before we condemn the South African Government too hastily for its inability to deal satisfactorily with this formidable problem, let us ask how far Britain has succeeded in dealing with its "teddy boys," and whether juvenile delinquency is on the decline here in a so-called Christian land? And yet Britain is not a multi-racial land, and has none of the problems that such a community brings with it.

In despair, the present Government has turned to an intensive application of *apartheid,* but too late. Instead of solving the problem, every attempt now made to separate the African from the rest of the community, whether territorially, economically, or socially, arouses his resentment. Thus the Bantu Education Act, which tries to create an educational system more in keeping with the African culture, has evoked the most bitter opposition. Nor is this surprising; for after having been encouraged for more than fifty years to learn all the European scholar learns, and to pass the same examinations, is it likely that the African will accept the sudden introduction of a differing system for the two races, without anger?

Similarly with more recent legislation, instead of solving the problems or bettering the situation, the position has steadily worsened, until at the present time the outlook is indeed dark. *Apartheid,* as applied for several decades, and intensified during the past few years, has failed utterly to meet South Africa's needs. As *The Times* said, in recording a recent debate in the South African Parliament on the Tomlinson Report, it is "unworkable." "For," the article adds, "in a continent and a Commonwealth where every other subject race is working its passage to emancipation, how long is it safe to keep so numerous a people deprived of the hope of better things?"

What is to be our attitude?

What then, in all this labyrinth, is to be our attitude as missionaries or supporters of missions in South Africa? Surely our great need is that of one of the wisest men that ever lived, who realized that he lacked "wisdom, understanding and largeness of heart." We need wisdom to know how to speak of the situation to the Africans among whom we work, so that, instead of fermenting even greater unrest, we may produce Christians who will be able in some measure to realize that the problems facing the Government that controls them are no small ones. We need wisdom, too, in speaking of these things here in Britain, lest we minimise the tremendous difficulties involved or break down with easy criticism what we are unable to build up with anything constructive.

Anyone, for instance, can do away with or decry the Pass Laws of South Africa, but who can suggest anything better to take their place? We need "understanding" of the situation, and this can only be gained by a careful study of the problem, a study that means time and an open mind that will look at it from every possible angle. We need "largeness of heart" to think with sympathy of the South African politicians, and to pray for them where in our opinion they are mistaken. It is far easier to criticize than to pray.

Scots Mission in Budapest

FOR MORE THAN A HUNDRED YEARS the Church of Scotland had a mission centre in Budapest. The work was for a long time educational and evangelistic, but, since the nationalization of the schools, it has been entirely evangelistic. The Rev. John Dobos, formerly a student at New College, Edinburgh, has been in charge for many years.

Recent events in Hungary have caused considerable anxiety to his many friends, and, owing to the break in communications, there had been no news from him or the mission until, at the beginning of December, 1956, a letter from him reached the Church of Scotland offices, describing the terrible time and trials they had been enduring. He said:

"I would like to inform you only about the wonderful fact that the building and the staff are saved. The twenty days bombing of Budapest laid many buildings in ruins around the Mission, but our building remained undamaged. We were many times during that period in danger of life. Many people died in our neighbourhood, and our lodging became partly uninhabitable. We are living in our kitchen, but up till now God saved our life and gave us every day our daily bread. What will happen tomorrow? Who knows? We are not yet over the worst. It is sure we shall endure many difficulties, want and distress before ordered life is again restored."

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THE PENTECOSTAL CHURCHES
(*Concluded from page* 54)

of the Spirit. The Pentecostal people have taken in earnest the article of faith: "I believe in the Holy Ghost," and sought to give it a living and practical experience. A childlike and reverent belief in the Spirit of God leads to the well of Living Water at which the Church can drink to-day and be healed of all her weaknesses.

A minister of the Evangelical Reformed Church of Switzerland once said to the writer:

> I compare you Pentecostals to a party of Alpinists who are climbing along a dangerous mountain-ridge. We others are standing in the valley and watching you with dread and wonder. We envy you your experience up on the height with the wonderful view. We follow your progress at the dizzy altitude and wish you a happy reaching of your goal. Eventually we may follow you.

This minister, who was a member of the Evangelical Alliance, in which the local Pentecostal Assembly was partaking, confessed; "When in my ministry I need the help of special prayers, I know where I can address myself. I call upon my friends in the Pentecostal Mission, for there are the faithful prayer warriors."

A startling fact to be recognized

The Pentecostal Movement

LEONHARD STEINER

MANY CHRISTIANS HAVE longed for another outpouring of the Holy Spirit as on the Day of Pentecost, accompanied not only with the inward grace, but also the outward manifestations of power, recorded in the New Testament. During the last fifty years, hundreds of thousands have testified to some such experience of the gift of the Holy Spirit, but unhappily many have rejected their testimony and labelled it as a serious error. Inevitably there have been excesses, and the Pentecostal Movement has had its share of fanatics, but it still stands and grows and invites consideration as a fact to be recognized within the Church to-day.

Evangelistic and missionary results

The Pentecostal Movement has extended in a remarkable way. It numbers to-day about six million adherents;[1] 15,000 virile churches; about 20,000 preachers, evangelists and missionaries, and carries on a flourishing missionary work in over 50 countries. Its messengers have penetrated to what are literally the uttermost parts of the earth.

(1) David J. du Plessis, the Secretary of the World Conference, who attended Evanston and Willingen, puts the number as high as ten million.

Of the 630 Pentecostal churches in Sweden more than a dozen have a membership of over 500, the three largest, in Stockholm, Gothenburg and Malmö, have over 1,000 members. The *Filadelfia* church in Stockholm, with 6,500 members, has been known for many years as the largest Free Church in Scandinavia, and its striking auditorium is an architectural feature of the capital. In Italy there are 350 Pentecostal Assemblies (Assemblies of God) and their 60,000 members form the largest evangelical community in the country. In France there are 20,000 members, and the Pentecostal evangelists are claimed to be the only ones succeeding in reaching the masses with the Gospel, according to the judgement of a keen Catholic observer and writer. In Russia there were in 1952, according to Martin Niemöller, over 600,000 Pentecostals among the 3,200,000 Evangelical believers. This is confirmed by more recent information received through Poland. In North America the thriving Pentecostal Sunday School Teachers' Conferences in connection with Assemblies of God have been described by neutral observers as the largest of their kind in the world. In South America the "Pentecostals" are looked upon

as the spearhead of Protestantism, and in some countries of Latin America, notably Brazil, Chile and the Argentine, their testimony has resulted in Gospel-movements on a tremendous scale.

The evangelistic and missionary results of the last years stand out as unique. There is not space to describe these in detail, otherwise one might mention a recent campaign conducted in Monrovia by Ralph Byrd and Glenn Horst, missionaries of Assemblies of God, U.S.A., who were invited by the President of Liberia, Dr. William Tubman, to follow his inauguration for his third presidential term by some special services. Following some instances of divine healing, including one of the Senators, "a large-scale movement towards Christ has broken out throughout the nation."

Origin

What is the origin of the Pentecostal Movement? Its roots lie in the Holiness Movement of last century and in the evangelical revival associated with the ministry of D. L. Moody, the effect of which was also felt on the Continent. Much preaching was heard that emphasized not only the need for personal conversion, but also a deeper work of the Holy Spirit in the human heart. Dr. R. A. Torrey from America taught a "baptism in the Holy Spirit" to endue with "power from on high." Soon after the turn of the century there came the Welsh Revival of 1904 that stirred the whole Christian world. It laid an undeniable foundation for the Pentecostal Revival.

So it came about that in many lands there were groups of earnest Christians assembled for prayer, often with fasting. Such prayers could not go unanswered, and God met these hungry hearts with the fulfilment of the "promise of the Father." Simultaneously in many parts of the world the Spirit fell upon waiting companies of believers, and they began to "speak with other tongues as the Spirit gave them utterance" and to prophesy as on the Day of Pentecost, and in the house of Cornelius (Acts 10) and at Ephesus (Acts 19).

The first characteristic experiences appear to have been in a Bible-school in Topeka, Kansas in 1901, followed by similar reports, growing in number, in Texas and Missouri. The birth of the Pentecostal Movement has usually been associated, however, with a Revival that broke out in a humble mission in Los Angeles in April, 1906, and in 1956 there were "Jubilee" Celebrations throughout the world-wide circle of Pentecostal Churches.

In 1905, small groups of believers had united in prayer for revival in Los Angeles as a result of the report of the Welsh Revival given by Dr. F. B. Meyer on a visit to the city. A humble coloured minister, W. J. Seymour, brought news of what God was doing in Texas, and eventually an outpouring of the Spirit occurred that attracted visitors from all parts of North America, and later from overseas.

During 1906 T. B. Barratt, a Methodist minister in Christiania (Oslo), Norway, visited America in order to raise funds for a City Mission. There he met the infant

Pentecostal Movement, and in New York received a powerful personal baptism in the Holy Spirit just before returning to Europe. A young Baptist minister in Sweden, Lewi Pethrus, heard of this outpouring through the daily press. In his memoirs he tells how in 1902, after a night spent in prayer, he had been so filled with the Holy Spirit that he began to speak in a strange language that he did not understand. When he heard of the experience of T. B. Barratt he travelled over to the Norwegian capital, where God undoubtedly filled him with the Spirit.

After his return to his church in Lidköping a movement started that spread through Sweden like a fire, and thousands entered into Pentecostal blessing. In 1910 the foundation was laid for the present great *Filadelfia* Church of which Dr. Pethrus is the leading pastor. The Pentecostal Churches of Northern Europe all stand strongly for a free and congregational form of church government and possess no denominational machinery. Each summer they have big "Bible Weeks" in a beautiful place very similar to the British "Keswick."

In the outer wall of the Hall of All Saints' Parish Church, Sunderland, is a stone with the inscription "*When the fire of the Lord fell it burned up the debt,* 1907." It records an outpouring of the Spirit that began there when the godly vicar, Alexander A. Boddy, who was the leader of a very eager group of his parishioners, invited T. B. Barratt over for some special meetings. International Pentecostal Conventions were held every Whitsuntide in Sunderland until 1914, and did much to shape the growing Movement. Closely associated with Mr. Boddy was Cecil Polhill, one of the "Cambridge Seven," who became chairman of the Pentecostal Missionary Union that was formed in All Saints' Vicarage in January, 1909. In 1925 the P.M.U. was merged with Assemblies of God in Great Britain and Ireland.

An annual visitor to the Sunderland Conventions was Jonathan Paul of Berlin, a Lutheran pastor whose testimony that he had experienced Christian perfection, in the sense intended by John Wesley, caused a big stir. In the spring of 1907 he travelled to Oslo, where he received a deeper filling with the Holy Spirit and spoke with tongues. He became the leader of the Pentecostal Movement in Germany where large annual Conventions continue to the present time at Mulheim-Ruhr.

Great attention was aroused in 1907 by an outpouring of the Spirit in India among the 2,000 orphan girls and widows in the institution of the well-known Christian Pandita Ramabai. It was accompanied by speaking with tongues and other unusual manifestations. About 700 of the girls received the blessing, and Pandita Ramabai remarked: "There is no question that the life of these girls has been changed."

Space forbids me telling how the Pentecostal Movement began in other lands throughout the world. The whole story is full of fascination, and evidences a spontaneous moving of the Spirit of God. From the outset it has been characterized by missionary zeal as men and

women, filled with the Holy Ghost, felt a divine urge to leave their homelands and carry the good news everywhere. Dr. A. B. Simpson, founder of the Christian and Missionary Alliance, wrote of the Pentecostal Movement:

> We believe without a doubt that in many cases remarkable outpourings of the Holy Spirit accompanied by genuine examples of speaking with tongues and other extraordinary manifestations have been experienced. . . . In missionary branches and countries where this Movement grew strongly and was wisely directed it resulted in a deepening of spiritual life and in an encouraging increase of missionary zeal.

The Pentecostal Movement was originally a spiritual movement within existing churches and missionary communities, but opposition to the manifestations accompanying it resulted in a reluctant formation, as the years passed, of separate Pentecostal churches. These displayed various forms of church government according to their national or ecclesiastical background. Some, as in Scandinavia, have developed a strong opposition to centralization; while others, as in the strong section of the Movement in South Africa, are highly centralized Assemblies of God, who form the largest Group, occupy a midway position, with local church government but a General Council with efficiently organized General Offices for handling all corporate affairs, such as publishing, and home and foreign missions, broadcasting, and so on. In the U.S.A. the headquarters are at Springfield, Missouri. The second largest Pentecostal denomination, known as the Church of God, has its headquarters at Cleveland, Tennessee.

Soon after the last war a "World Conference of Pentecostal Churches" was held at Zürich, Switzerland. There was strong opposition to the idea of forming a world organization, but ultimately it was agreed to hold triennial World Pentecostal Conferences of a free character. These have been held in Paris (1949), London (1952) and Stockholm (1955). The next one is arranged for Toronto in September, 1958.

Essential emphasis

The Pentecostal Churches are strictly fundamentalist in theology, with special emphasis upon the baptism in the Holy Spirit with "signs following" according to the Scriptural pattern of Acts 2:4. They encourage the manifestation of spiritual gifts, and do not preach any new doctrine. The truths they stand for have been appropriated in earlier periods of Church History, as for example with the Camisards among the Huguenots in the seventeenth century, and the Inspirational Movement in Germany in the eighteenth century. Some similar manifestations were associated with John Wesley, and Johann Christoph Blumhardt. One can go back to the Albigenses and the early Waldensians, and others. The experience of such a personal baptism in the Spirit was known last century, for instance, by Charles G. Finney, and in the early years of the twentieth century by R. A. Torrey. The essential emphasis of the Pentecostal Movement lies rather in the *experience*

(*Concluded on page* 50)

The Church Militant:

the Work of the Church Army

NEIL L. PRITCHARD

ONE OF THE MOST remarkable developments in the life of the Church in Britain since the war has been its evangelistic activity. Commando campaigns, crusades, diocesan missions and other efforts have been held throughout the country, and in the Church of England a leading part in this evangelistic work is being taken by the Church Army. This Society, which was founded by Wilson Carlile in 1882, is dedicated to the task of awakening the lay members of the Church to the need for their witness, by word and example, to the love of God. For seventy-five years the captains and sisters of the Society have worked in the parishes of the land among those outside the fold of the Church, seeking to bring men and women to a knowledge of the power of Jesus Christ. It was the aim of the founder that the members of the Church Army should seek out what he called " the most lost " in all senses of the phrase, those lost spiritually as well as materially.

News teams

With the aim of reaching those in greatest need the Church Army sends teams of officers to lead campaigns and conduct missions throughout the country. Before each mission an officer is posted in the area to prepare for it, and when it is over he remains to assist with the follow-up work. It is this officer's task to form a group, usually called a " News Team," which consists of lay people dedicated to winning their fellows to the Church and prepared to witness to the faith of Christ in their own lives. While these News Team officers usually work in large centres of population, the rural areas are catered for by the Mission Caravan department of the Society. Living through the winter months on their caravans, the officers who staff them (usually either two captains or two sisters) visit a village, conduct a fortnight's mission, and then move on to the next village. In the summer months these van officers form teams of eight or nine who are sent out from some Cathedral city by the Bishop to a number of seaside resorts. For a month these teams march through the countryside staying one night in each village where they visit the homes of the people, conduct mission services on village-greens and in parish churches and hold services for the children. When they reach the sea they remain for a further month leading missions on the sands, returning to their vans

for the winter's work after they have visited the hop-fields of Kent, Hampshire or Worcestershire.

Wilson Carlile began his movement among the slums of Westminster[1] where he found thousands living without God and with little to hope for from man. He held open-air meetings, often in face of opposition which did not stop short of physical violence, and soon hired a small hall in which he held "after-meetings" following those in the open air. As the material needs of those among whom he worked impressed themselves upon his mind, Carlile sought a way to meet the pressing needs for food and shelter. With this idea he divided the hall he had rented into two; on one side of the curtain he held his after-meetings and on the other provided benches on which the homeless could sleep. From this developed the social work of the Church Army and I like to think of this small hall as a symbol of the two ministries, the word and the work, together under the one roof serving the needs of men. Since those early days the social work has grown out of all recognition.

Homes and hostels

There are some ninety homes and hostels owned and staffed by the Church Army in addition to some twenty moral welfare homes which, while not the property of the Society, are staffed by specially trained sisters. Ranging from homes for motherless children to "sunset" homes for old women and "anchorage" homes for old men, the Society seeks to meet almost every variety of need. The Men's Welfare hostels in most large cities and towns cater for a great number of men who are forced to work and live away from home, while in many of these hostels there is a small number of men who have served terms of imprisonment and are being helped back to normal life by the officers of the Society. Last year nearly two thousand discharged prisoners were thus helped, having been recommended to the hostels by the captains who work in twelve of the biggest prisons. In London, women's hostels perform a similar task, and sisters working in some women's prisons are also in close touch with those who run the hostels. A great need in London is accommodation for working women and girls, and several hostels cater for them, some being primarily for young business girls while others are meant for older women.

Recently a Church Army sister working in a parish visited a tenement to find a young wife with her baby in a room almost devoid of furniture. Hearing her story, the sister discovered that the girl's husband had just been sentenced to seven years in prison and before his arrest had sold all their possessions. The sister got into touch with the Church Army Prisoners' Families' department who provided for the immediate needs of the young woman and her baby through the Clothing Department which supplied essential goods, and through the Holiday Homes which exist to provide cheap or free holidays to working mothers and their families. The Prisoners' Families' department is keeping an eye on the girl and will continue to do so until the need is no longer present.

(1) The conditions at that period are vividly portrayed in the books of Michael Sadleir.

Before the war a department of the Church Army was established to provide housing for needy families, and some nine hundred dwelling houses or flats were built. Conditions do not allow new building to be undertaken in the same way to-day but a pressing need is being met by providing flatlets for elderly folk. Since 1945 the Society has acquired fifty large houses which have been converted into such flatlets, each complete with kitchen unit. Over six hundred elderly people have thus found accommodation but the tragedy is that over four thousand remain on the waiting list. In recent years the W.V.S. and other organizations have imitated the Church Army in this way and large numbers of such flats are being provided up and down the country.

The real need

It is sometimes asked whether there is need, in these days of the Welfare State, for social work such as that undertaken by the Church Army: the answer lies in the attitude taken towards such work. It is true that many physical needs, which formerly were catered for by voluntary societies alone, are to-day met by statutory bodies. Splendid work is done both by the State and by local authorities, but the needs of men and women are not physical alone. You haven't met a person's real need when you supply him with food and shelter, essential though these things are; you have only met his deepest need when you show him that he is a soul for whom God cares and because God cares the Christian cares, too. Such an attitude to social work makes all the difference both to the person who receives help and to the work itself.

A young unmarried mother entered a Church Army Mora. Welfare home, bitter and sullen, with a resentment against her parents, against society in general, and even against the Church Army sister who was looking after her. Soon after she arrived at the home her baby fell ill and for three nights the sister sat up with the child until he was on the way to recovery. Very early on the morning of the third day the girl turned to the sister and said: "You know, sister, there must be something in that religion of yours which makes you care so much for a baby whom nobody wants." There lies the secret of the social work of the Church Army, in the dedicated service of the captains and sisters who are engaged upon it.

From the beginning of their service with the Church Army the students at the Training College are encouraged to see their ministry as an evangelistic one, and no distinction is drawn between the direct evangelistic work of the mission departments and that of the social welfare branches of the Society's work. Perhaps this attitude is seen most fully in the Youth department and the Forces' Welfare department, in both of which the officer is concerned with meeting the needs of young people in their leisure hours. There are many men who trace the origin of their Christian experience to meeting a captain or sister in a Church Army canteen in some part of the world during one or other of the world wars. To-day there are fourteen Church Army centres in Germany and as many at home catering for the young national serviceman.

The Church Army, although mainly a home mission society, has spread overseas, and officers are at work in Tanganyika and Kenya as well as in India. In Nairobi a settlement has just been opened where six officers are living and working amongst those who are in great need. Autonomous Church Armies exist in Australia, Canada, New Zealand and the United States of America.

The search for the "most lost" which inspired Wilson Carlile seventy-five years ago is not over; mercifully there are no longer the large numbers of materially destitute that he knew, but wherever there are men and women there are those who are lost in ignorance and sin and suffering and it is to those that the officers of the Church Army go forth with the message of the Gospel.

Call to Prayer

January 1957

IN JANUARY of each year there come two calls to Christian people throughout the world to take their part in two great Weeks of Prayer.

The first is known as the Universal Week of Prayer, from 6-13 January. This is a call to united prayer for the evangelization of the world, and can be a focal point for the prayers which missionary society supporters offer continuously.

The second, known as the Week of Prayer for Christian Unity, is observed throughout the week leading up to the anniversary of the conversion of St. Paul—18-25 January. This has the primary aim of praying together for Christian unity, asking for "the visible unity of the Kingdom of God in the way Christ wills and by the means He chooses."

On the night before our Lord gave His life for the salvation of the world He prayed for unity. In this fellowship of prayer we may draw nearer to our Lord and to one another, overleaping all barriers of race and language, tradition, ignorance, and misunderstanding.

Partnership in obedience

ALEXANDER McLEISH

A SEARCHING EXAMINATION of the plea of Whitby 1947[1] was published in a recent number of the *National Christian Council Review*[2] of India by the Rev. G. Schultz of Ranchi. This plea for partnership between the younger and older churches, and it is a truly Christian ideal, has been subjected to much criticism on its psychological and practical side. It is asked: Will it work? Is it not asking too much and ignoring deep-seated attitudes of long standing?

It is not as though nothing had been done: great efforts have been made to create an autonomous and self-determining Church in India.

The end of an era

I well remember that over fifty years ago there passed over Assam and the Central Punjab a movement in which the Church came to realize its responsibilities. This has gone on with varying fortune ever since, and the ideal of self-support has never been lost sight of. In recent writings on Indian problems we frequently find the expression: "We have reached the end of an era in denominational missions." I have used it myself; Dr. McGavran uses it in his book, *The Bridges of God;* many magazine articles use it, including the editorial preceding the article under discussion.

In short, many feel that the old mission-station approach is finished. There is much dissatisfaction with the static situation which it perpetuates. Forty years ago I challenged my old mission council as to whether filling empty bungalows by the new missionaries coming out was a genuine mission policy, or simply the only answer to the problem: "Where shall they reside? "; yet more or less the same policy of "manning our stations" prevails.

The end of an era so confidently pronounced takes a long time to realize. Is it due to the inertia of old, out-worn policies? Is it the lack of money to establish new centres of evangelism? Or is it just the innate conservatism of societies and established institutions? For the old does not readily yield place to the new as history clearly shows. Is a cataclysm, like that in China, the only way to get a really new beginning? These are

(1) The first post-war meeting of the International Missionary Council was held at Whitby, Ontario, Canada, in 1947.

(2) *National Christian Council Review*, May, 1956. Most readers will not have seen the article referred to, nor are they likely to do so, but it is hoped that the various statements quoted of what Mr. Schultz has said will make his position clear. It may be important to know that his is a German mission (Gossner Evangelical Lutheran) whose missionaries have twice had to evacuate the field completely.

some of the questions asked as to why the vaunted new era is so long in coming.

World Dominion has organized conferences of Indian leaders of all shades of opinion during recent years, at which many of the questions raised by Mr. Schultz have been discussed. They are not, therefore, new. What is new is the answer that is being made in certain cases. Much has been tried and achieved, but there always seems so much still left to do.

What then is Mr. Schultz's contention? He holds that the true meaning of "partnership" has been missed. To be real there must be a completely equal recognition of the younger churches by the older churches. It is not sufficient for the "societies," and the missionaries who represent them, to say that they are the "old churches." They are often societies of interested Christian people, and most of the churches they represent have not come into actual contact. At present the foreign missionary is not a real partner, for he has not been truly "called" by the younger Church and he finds opposition and experiences frustration in many quarters.

A growing number of Indians resent the presence of *so many* missionaries. I find this resentment in all walks of life, especially among students and independently minded workers. Yet there is no doubt, says Mr. Schultz, that there is an even larger group who keep on saying: "We want more missionaries"! Examination finds that these are mainly the inactive section who do not want responsibility and would miss the financial help, at present received. This, however, is not always the case with this group. At the annual meeting of a mission in Bombay State this plea for "more missionaries" was made. The Indians present deplored that missionaries were not returning after furlough and no new ones were being sent out.

The chairman asked what were the grounds for this plea for more missionaries. He then went round all the stations represented and, while they all held to the slogan: "We want more missionaries," everyone said that "of course" no missionaries were needed now in his own area. "Then," said the chairman, "will you tell me who wants them?" To which there was no answer. This so influenced the chairman (a doctor) that he was confirmed in his intention that he would not return after furlough as he was not called to a job an Indian could not do.

Mr. Schultz further explains the cry: "We want more missionaries!" as evidence of the obligation to be thankful. Indians deeply appreciate the bringing of the Gospel, but this is not the kind of "call" upon which to build a real partnership. Therefore, he concludes, the missionary to-day is only "sent," not "called." He is only a missionary representing some one else. The Church in India is now established and growingly recognizes its own commission to evangelize India. If it wants help it will ask other churches and definitely "call" for it. Until then we have no business to go on imposing our

representatives on that Church without its consent.

It is not, he says, that the Indian Church is nationalistic or refuses co-operation. It is quite ready to call real partners from the older churches, but it wants to decide itself how many are needed, who they shall be, and to what places and for what tasks it calls them. Mr. Schultz goes on to describe the Indian point of view as he sees it. They say: (1) a missionary must retire from whatever job he is doing, otherwise he prevents an Indian from seeing his responsibility; (2) every missionary increases the financial dependence of the Indian churches. His budget and salary are outside the possibility of the Indian worker. The psychological handicap here is very great. This is dangerous, as some day such help may not be forthcoming; (3) every missionary makes it more difficult for the Indian Church to deal with the Indian Government. Indian groups do not want to co-operate with the Indian Church because it is surrounded by so many missionaries; (4) every missionary obstructs the evangelistic activity of the Indian Church. If Christianity is not to be considered a Western affair it is necessary to leave our Indian partners to interpret it in their own way; (5) every missionary supports a denomination of the Western type. It is all he knows, and even in adapting it to a union scheme he follows his own Western pattern; (6) as a theologcal teacher the Western missionary prevents the real confrontation of the Word of God with the Indian world. Theology seeks in every land to interpret the Word of God to its particular environment. The West does it to the West, and, in so far as it does so it may not even be interesting to the Eastern student. Students in India are asked to study typically Western theological problems and not those which ought to be special to India. Indeed the missionary, not being Indian, *never can know* what is the Indian centre of Biblical interpretation and theology, and very often misunderstands Indian attempts at such interpretation. The Western missionary cannot be other than ineffective in establishing a theological tradition in the Indian Church.

On the whole, informed Indians object to having missionaries dumped on them without being "called." If the Indian Church is to be a real partner this practice cannot continue. Because of this the missionary himself is being more and more frustrated.

These are only a few of the Indian objections to the continuance of the missionary in the old sense. Underneath all objections lies a strong desire to be free from the trammels of denomination or union schemes still based on modified denominational practices of the West. As one author puts it, they desire a Church indigenous and independent, a Church which is at once apostolic, orthodox, catholic, and evangelical, drawing freely from the different currents of the universal Church's tradition and yet related to the cultural heritage of the country. Mere Indianization is not enough, nor does the rejection of foreign money necessarily give true freedom. The

Church must be spiritually independent in order to be a witnessing and expanding force. We do not, says a recent conference of independent leaders, object to missions, far from it, but call on them to resume their primary task of pioneer evangelism and leave the organized Church to look after its own affairs. Missionaries who make up their minds to give their lives to India will be honoured guests and helpers. Any partnership which may grow up must be between the Indian Church and the churches of the West, not the missionary societies and committees which have ceased to have any recognizable function to-day. Foreign help should long ago have been given to really indigenous efforts which struggle on with little help, while missions spend very large sums on supporting their own projects.

Independent evangelical movements are arising everywhere and are uniting and consolidating themselves. Regret is expressed that the older, well organized and more or less static churches oppose free expression of indigenous developments. Instead of welcoming them and seeking their help in reviving new life in the churches, these new movements are too often frowned upon and discouraged. They often have to fight for a church-worship more Indian in spirit and form, and less a bad imitation of Western types of worship. This opposition from the older churches to various forms of indigenous effort is much to be regretted. What is so much needed is a united Christian enterprise which will appeal to the heart of India, and all should combine to that end.

A new era begins?

Recently the situation has much altered and the missionary now avoids occupying leading positions and too great prominence in church affairs. Indians are rapidly taking over, and financial support is being gradually reduced.

(1) Although these changes have taken place, Mr. Schultz says that the basic position is still the same. This unchanged position consists, he says, in the assumption that Western missionaries are still needed for the reason that the Indian Church is too poor to exist without help and cannot properly take care of its administrative, theological and social tasks. There are many who hold that such an assumption is presumptuous, and that there is little of the spirit of true partnership in that outlook. It is held that missionary standards are based so largely on Western practice that they are no guide to what the Indian Church could do if it tried. The Church exists by the presence in it of the Holy Spirit. Without this primary mark no kind of help—from West or East—avails anything. The history of churches that have been left without outside help does not support the above assumption. The missionary *does* bring a contribution which is welcomed from his own Church, but only if he comes in response to a call from the Indian Church.

The logical result, says Mr. Schultz, of all this is that the *old mission societies should dissolve themselves.* India can be

trusted to deal with the resulting situation. Contacts can then be made between the churches. A new relationship will thereby be established which will truly reflect the spirit of partnership. The character of the help in men and money can mutually be determined.

Other proposals made by Mr. Schultz are not so easy to understand. After what he has already said about the need of a truly Indian theology, it is difficult to see what he means when he says: "It will be *necessary* to invite more and more theological and other students to complete their studies in the West, and also some Indian professors might be asked to lecture in Western faculties." These two proposals are not necessarily connected, but the first one seems to contradict the whole tenor of his article, and is in danger of becoming a meaningless slogan.

(2) The question of financial relationships is also a thorny one. All kinds of ideas prevail here, some would refuse financial help altogether as a hindrance to the whole growth of the Church. When the Indian Church is making its full contribution to the task of further spreading the Gospel, then it can call on other churches to join the common task, it is argued. This would give added point to Mr. Schultz' proposal of some central organization in the West representing all interests. The sense of a common task would, thereby, be developed. Institutions and projects not regarded as essential by the Indian Church would have to be given up; those that are considered to be essential should be supported with all the resources of East and West.

(3) The extent and character of the theological contacts to be maintained is not so clear. Mr. Schultz is very Western-minded in his proposals here, and I do not think he has found the answer by his proposed coming and going to the West. Western theology can well be given a rest. In any case, there are many blind spots in it which India may help to fill up. Until India knows what it can contribute it cannot benefit much by absorbing any more Western theology. Of course, if the Eastern churches wish to send a student or professor to the West with some special object in view there is no reason why they should not. This whole question of mutual help in theological studies, owing to past history and the needs of indigenous development, bristles with difficulty. The psychological problem of Western individualism and Eastern social solidarity has far more difficult implications than is generally realized. The question, however, cannot be discussed here. Every individual problem will have to be considered on its merits. At present there is no final answer. Mr. Schultz offers his opinions from which we may differ, but his central conviction stands that "our Eastern partners have the full right to call and to reject helpers and that we must respect their decisions as brothers and partners in Christ."

They have the right also to ask that they be "partners" of the great Western churches and not merely of societies and committees which unconsciously may stand

for old relationships. Thus, it becomes necessary for the old societies to be wound up and give place to a new order of things. Above all, it is vital that the denominational approach be abandoned, — whether through societies or churches,—and that the missionary approach present one front, whether inside or outside the greater churches. Denominationalism is bad in Western lands, but in India, where all lands have transferred their denominations, it is nothing less than tragic, in spite of several unions achieved and in process of achievement. There is a challenge here to rethink the whole present position, and to do something statesmanlike about it. If, as so many are saying, this is the beginning of a new era, then let it *be* a new era. Let us trust the leading of the Holy Spirit.

Mr. Schultz has given us some new proposals which will help us to reassess the whole situation.

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Memorial to Cullen Young

ON THE LAST SUNDAY in November, 1956, a bronze memorial plaque to a former Consulting Editor of *World Dominion*, the late Thomas Cullen Young, the Africa missionary who did so much for the cause of Christian literature, was dedicated at a special service in Broughton Place Church, Edinburgh.

Cullen Young's great achievement was the unifying of the various literature societies serving the churches (the Religious Tract Society, the Christian Literature Society for China, the Christian Literature Society for India and Africa) into the United Society for Christian Literature. The aim was to have a fully efficient modern press serving the churches while releasing resources for evangelism through literature at home and overseas.

He made literature an integral part of the work of mission, and the memorial plaque to him will be installed in the Upper Room of the new book-centre of the United Society for Christian Literature at Kitwe, in the Copper Belt, Rhodesia. The Upper Room is a reading-room where men and women of all races can meet for fellowship and study of the many problems created by Africa's industrial revolution.

The world to-day

E. J. BINGLE

Where are we now?

THE CONFLICTS AND CONFUSIONS of the past months, important as they are, do not (mercifully) fall to be explained or judged here, but they have some presuppositions and consequences of the closest significance for our main interest in the progress of the Gospel. To what extent the period has been a crisis—a turning point in a disease or a judgement—may be open to question; it has certainly revealed long-term trends which have been known for some time but have been imperfectly understood.

The most important is the changed relations of East and West. The new nation-states of Asia have ranged themselves alongside Egypt in condemning Israel, Britain and France in a single voice; the reasons are various—political anti-colonialism, Islamic brotherhood, a certain high moral tone (which is accepted in some quarters in the West where the myth of the spiritual East is still propagated); and the East can join with other states in Africa and Latin America to secure a majority in the Assembly of the United Nations. The balance between East and West has shifted—permanently as far as can be judged—against the West.

When did this happen? Some go back as far as 1905 and the Russo-Japanese war; a recent writer, a historian, suggested Stalingrad, 1943, as the turning-point, when the realization was made plain to him; the present writer can remember vividly the time in April and May, 1942, when the Government of Madras evacuated its capital city and prepared for a Japanese invasion and occupation of South India, almost unaware that it had placarded the end of the British *Raj*. Whatever the result of the war, it was plain that the face and temper of Asia would radically change—as it has done.

The last few weeks have also revealed more clearly the position of Russia in the world. It is a solid land-mass which is concerned to maintain its frontiers, some of which are showing signs of crumbling, and is prepared to stir up troubles for its neighbours and rivals. Its leadership is not as certain as it once was, nor is it as weak as some think. It has set out to capitalize the anti-Western nationalism of Asia and has pretty well succeeded in doing so. It appears completely impervious to appeals, ruthless and ready to exploit the moral and material weaknesses of its opponents. Its moral

prestige in Asia is high except where it is in close contact in the manœuvrings of parties.[1] Half Asia is committed, the other half is half-committed, half-repulsed, accepting also the gifts of the West but deeply suspicious of its motives, a paradox of high moral judgements and pretensions and some curiously contradictory practice.

The assumption in all this is that these *blocs*, Soviet and Asian, are homogeneous (" monolithic " is the fashionable word); there seems to be evidence for it, there seems to be doubt about it. The future may well turn on the reality of these facts and fears: Russian power and Asian nationalism may combine to bring about the next age to that of the great Western empires.

All of which may be regarded as highly speculative, but its elements or possibilities are implicit in the present situation; what else is also implicit we cannot tell. In any case some of these possibilities, joined to existing facts and tendencies, set the framework within which the mission of the Church is to be conducted in the near future. The missionary work of the Western churches will have to be conducted—where it is allowed at all—in an atmosphere of anti-Western feeling and contempt. This is a curious reversal of the position in some places (by no means all) some fifty or a hundred years ago. It is possible, as those who worked in India and elsewhere during the political troubles can bear witness, to live in such an atmosphere and have very friendly personal relations. Nevertheless it is a question how long missionary work of the traditional type—or any type—can survive asphyxiation: the missionaries were, for the most part, never formally ejected from China. Individual missionaries will have to bear the guilt and punishments meted out to their respective governments — South Africans already have this burden, and the British have had it and will continue to have it in greater measure. Against this, popular emotions are often short-lived though national memories are astonishingly tenacious. In any case it looks as if the time for this sort of mission may well be shorter than was thought.

This, though it is important, is not central. The real question is regarding the mission of the local or national Church; has it any sense of mission? In the situation in which it finds itself, what are the depths of its national feeling? For Westerners to ask these questions of their fellow-Christians in Asia may savour of impertinence, in view of the history of the Church in their own countries. Nevertheless there is a sense in which Christian missions from the West have both exercised their mother Church's obligation to mission and have also acted in trust for the churches of Asia which they have had some part in founding. Events, apart from any sense of obligation or attainment of maturity, may bring such a trust to an end suddenly. Where such a trust remains to be exercised, it must yet be carried out within the sense of its limitations, of time and capacity, with a due sense of what words

(1) See, for example, the essay on the Communist party in India in *Political Outlook in India To-day* (ed: J. R. Chandran and M. M. Thomas), Committee on Literature on Social Concerns, Bangalore, 1956.

and what actions are important and relevant to a given situation.

A failure to communicate?

Such remarks may be speculative or platitudinous, or both, but they can be brought to a point in a consideration of the recently published report of the committee on Christian missionary activities in the state of Madhya Pradesh, which used to be known in pre-Independence India as the Central Provinces. The committee was appointed over two years ago and was presided over by a judge of the High Court of Nagpur. Its commission was to enquire into certain complaints made against Christian missions, both Roman Catholic and Protestant, working within the State and more particularly among the aboriginal or tribal peoples, and also complaints made by Christians to Government. The members travelled about and heard a great many complaints against missionaries, priests and Christians in general; they also read a good deal, to judge from their book-list and the quotations in the Report; among their reading were publications of World Dominion Press from which they quote freely. The result is a volume of some 200 pages, which for its lack of judicial balance, its strange sense of evidence, its misunderstanding and misinterpretation of quoted texts, would be hard to beat. Whether its views are shared by the Government of the State, or more significantly whether they are shared by the Central Government in Delhi, is hard to say; the answer is probably not, though we know of no official pronouncement.

What is important, however, is not the size of the particular grains of truth which may be contained in these accusations and generalizations; presumably there is something in them, though we cannot trust the committee's standards of evidence. (In the Report a case against a missionary is described as having gone against him when, at the time the Report was published, the case had been reversed on appeal and the missionary had been set free.) What is really significant is the presupposition that Christian evangelism is inevitably wrong, and a complete inability, wilful or not, to understand what Christianity is. The almost wilful perversion of Biblical texts, of the reports of conferences and sentences from books, is remarkable coming from a group of highly educated men: where the responsibility of the failure to communicate lies is difficult to say, since these were not uneducated men unskilled in discovering the meaning of documents and sifting evidence.

Apart from this, the Report is a sobering document and might well be required reading for missionaries, and for those who participate in ecumenical conferences and have a passion for issuing statements. Here is what our words and actions and statements, and the people we associate with, can be made to mean in the context of a Hindu commission openly hostile to Christian evangelism—and, what is more, with the power and authority of Government behind it.

All our words and actions are ambiguous and look and sound differently to beholders who are not too friendly—Christians often forget this, and so do the British

people—and here are examples which may prove classic. This is not a new thing (it can be found in the New Testament. Did they not say: "By the prince of devils casteth he out the devils"? Mark 3:22), but it has assumed a new sharpness in recent years.

There are two situations which need to be distinguished here: one is that of missionaries from outside who may be accused and dealt with in such ways and eventually may be squeezed out. The other is the continuing Church which has to live and witness in and to such a situation. There are some indications that Indian Christians have taken the measure of these attacks; dignified replies have been made by the National Christian Council and an able analysis has been published by the Committee on Literature for Social Concerns.[2] The situation which is dealt with in this particular Report may be a local one with its own peculiarities, both in the behaviour of Christians and non-Christians; the Report may be repudiated in whole or in part by those higher up in the Government of India. It is nevertheless a sign of which way the wind is blowing, where hostile non-Christians have the power to propagate and ultimately to enforce their views. It is doubtless salutary to see oneself and one's colleagues quoted or misquoted in the alien context of a government report; but it is also a tragic failure in communication.

Mukyo-Kai or the Non-Church Movement

Much interest has been aroused by references to the Non-Church Movement in Japan but it is not easy to come by much reliable information about it. Since it claims to have no formal organization and no congregational groups or churches nor any formal body of doctrine, it can hardly be described in precise terms. Since, however, it has been in existence for some sixty or seventy years, it has a fairly definite shape. It is said to have been brought into existence by Kanzo Uchimara who was converted as a student in Japan in the '80s of last century. He immediately ran into a series of unfortunate experiences in connection with the building of a church in Sappora, followed by an unhappy and disastrous marriage and a period of study in the United States (he was a student in Hartford Seminary) where he came up against the less attractive sides of denominational church life. Back in Japan he ran into difficulties over his attitude (or attitudes) in the matter of doing reverence to the Emperor.

From all these distressing experiences he emerged as a vigorous critic of missionary organization and of formalism in the life of the Church and the local congregation. He came to place overwhelming emphasis on group Bible-study and the guidance of the Spirit, with a resolute avoidance of all formal ways of expression, including the use of sacraments and the development of organized congregations. Such groups as met together were free to develop their views, and Uchimara and his followers accepted some of the more liberal interpretations of Christianity, though a minority held to the more

(2) Letter No. 5, 1st September, 1956. Obtainable from K. J. Abraham, Binnypet, Bangalore 2, South India.

conservative position. The movement expanded by personal invitation to share in group Bible-study, and a considerable number of people were drawn in, especially from the more educated. It is said that the movement included two presidents of Tokyo University. It came under fire from the fundamentalist groups and from the more conventional churches but it has received praise as a living spiritual force in Japan from Professor Emil Brunner, of Zürich, and from Dr. William Axling, the biographer of Kagawa. The looseness of its organization (or lack of it) and its emphasis on Bible-study made it specially attractive to the more educated groups; it appears more in line with one aspect of the Japanese temperament.

Accounts as to its numbers vary: it is said to have about 90,000 adherents (a sizeable figure in comparison with the relatively small figures of Japanese churches and the total number of church-members, Protestant and Roman Catholic, in Japan as a whole). They are said to have 146 meeting places in addition to more private group meetings or cells.

Such a movement may have much to say to us. It is a serious criticism of the over-organized denominationalism which has beset much missionary activity in Japan as elsewhere. It is a lay movement which appears to have justified itself in a given situation. But all protests against organization seem inevitably to develop into organizations themselves and also, in ways of which they are possibly unaware, they are indebted to the main organization from which they dissociate themselves, e.g., in the transmission and distribution of the Scriptures. They may, however, preserve, at great risk, the marks of spontaneity and indigeneity—two abstract words for what are essential needs of a living Church.

The Pentecostal factor

There seems to be some stirring of the Spirit in the life of the churches; there is even more talk about the doctrine of the Holy Spirit, and this may possibly come to oust the interest of theologians and bewildered laymen in eschatology which has prevailed for several years. The evidences are cumulative and come from different quarters. One from a theological angle was the insistence in Bishop Lesslie Newbigin's book, *The Household of God*, on the need to take account, in any discussion of church-types in reunion, of the pentecostal type alongside Catholic and Protestant types: these were not so much particular churches but rather emphases within (and across) the churches on visible historical continuity, on continuity in doctrine and another type of continuity—the outpouring of the gifts and graces of the Spirit on generation after generation of individuals and church groups. All these emphases need to be taken into account in any discussion of reunion. It is not easy to deal with the pentecostal aspect of the life of the Church in such discussions, where creeds and theories of transmission of authority can at any rate be analysed and argued about, albeit endlessly: the movement of the Spirit is something other, which cannot be pinned down, which evaporates when it is analysed, of

which it was said: thou "knowest not whence it cometh, and whither it goeth" (John 3:8).

The stirrings of the Spirit in this strange unaccountable way have been seen in the revival in East Africa, whose quality was proved in the stress of the Mau Mau rising. Something of this desire for revival on the East African pattern has been felt in South India, and there have been visits from some of its leaders, especially to the diocese of Coimbatore. From the other side of the world there have come other leaders, notably Roland Brown, of Chicago, who has become known for his work of healing and revival. The beginnings of a revival movement in this part of the Church of South India now seem to have started. Was it spontaneous in the sense of being unsought, unplanned, unexpected? Or is there another meaning of spontaneity, in the sense of being sought, desired, expected, prepared for, but never originating or coming from our seeking, planning, preparing? Sparks do travel, even over the sea. Nor is this revival up against authority, as is so often the case. Its leader is the Bishop of the diocese, Dr. A. J. Appasamy, known a generation ago as the author of one of the earliest books on Sadhu Sundar Singh, who has taken a keen and active interest in these movements overseas and within his own diocese. A year ago he delivered a charge to his diocesan council which has now been published under the title *The Pentecostal Element in the Christian Church;* he has also written a brief account of the revival within his diocese entitled *An Outpouring of the Holy Spirit.*

This movement has taken place within the framework of a highly organized Church with bishops, sacraments, creeds, a ministry in part highly trained, and so forth. What may be the end of a type of movement which on previous occasions has given new life and also broken bounds, and divided churches still further? In East Africa that has not so far happened, perhaps because it had the task of witness in an emergency so grave that the foundations of life were threatened.

Spontaneity does not always find a sympathetic or challenging environment; often enough it is met with sheer hostility. In any case spontaneous movements have to seek forms and organization even of a rudimentary kind. Even the Non-Church movement has in fact become a kind of Church in Japan. In many countries the pentecostal factor or element has brought into being fresh churches which have appropriated the name Pentecostal as a general description, though they have other names in different countries—Assemblies of God, Pattern or Bible-pattern churches, and so on. They have undertaken some remarkable missionary work, for example in Chile, to which reference has been made in this journal. They have for some years achieved a world-wide organization and have a history which is beginning to be written down. In English this has been done by Donald Gee in *The Pentecostal Movement*[3] (revised edition 1949). This volume deals mainly with developments from the British angle with its special problems of

(3) The Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.

those who were led to work in and through existing churches and those who felt led to come outside and form a completely new organization—a procedure which was followed, as so often in evangelical history, by the sad history of further sub-divisions. Another history of the movement has been written in German and published from its international headquarters in Switzerland: this deals more fully with the international aspects of the movement.[4] This movement, which started from nothing and has spread like a prairie fire in the last half century or less, seems to have grown under the noses of the churches without their noticing it; its people have been, for the most part, poor and unlettered men (unlike the Non-Church movement) who claimed simply the guidance of the Spirit. Its world leadership is often friendly and co-operative in relation to other world Christian organizations. There is undoubtedly much to be learned, on both sides, of the ways of the Spirit with the men of this troubled generation.

(4) Leonhard Steiner: *Mit folgenden Zeichen. Verlag Mission für das volle Evangelium.* Basel, 1954.

A BLIND CHILD IN BETHLEHEM needs your help. 75 blind boys and girls in Bethlehem Home of British founded, undenominational Christian Mission. Funds urgently needed to carry on and enable more blind children from Refugee Camps to be received, and develop Vocational Training for older girls. Rev. David S. T. Izzett, M.A., Hon. Treasurer, Blind Children's Fund, Bible Lands Missions' Aid Society (founded 1854), 230(P), Coastal Chambers, 172, Buckingham Palace Road, London, S.W.1. THE YEAR'S GOOD CAUSE.

ANGOLA:

THE LAND OF THE BLACKSMITH PRINCE

An article under this title appeared in *World Dominion*, July, 1956, and has now been reprinted as a pamphlet. This gives a brief history and an account of the present position of missionary work in Angola. It includes three maps, one of which shows all the mission stations of the twelve Evangelical missions working in the country.

The author, the Rev. John T. Tucker, D.D., spent forty years in Angola as a missionary with the United Church of Canada, and founded the Angola Evangelical Alliance, which has contributed significantly to the formation of the Church of Christ in Angola. In the greater part of the Angola field, from the beginning, no denominational names have been used.

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